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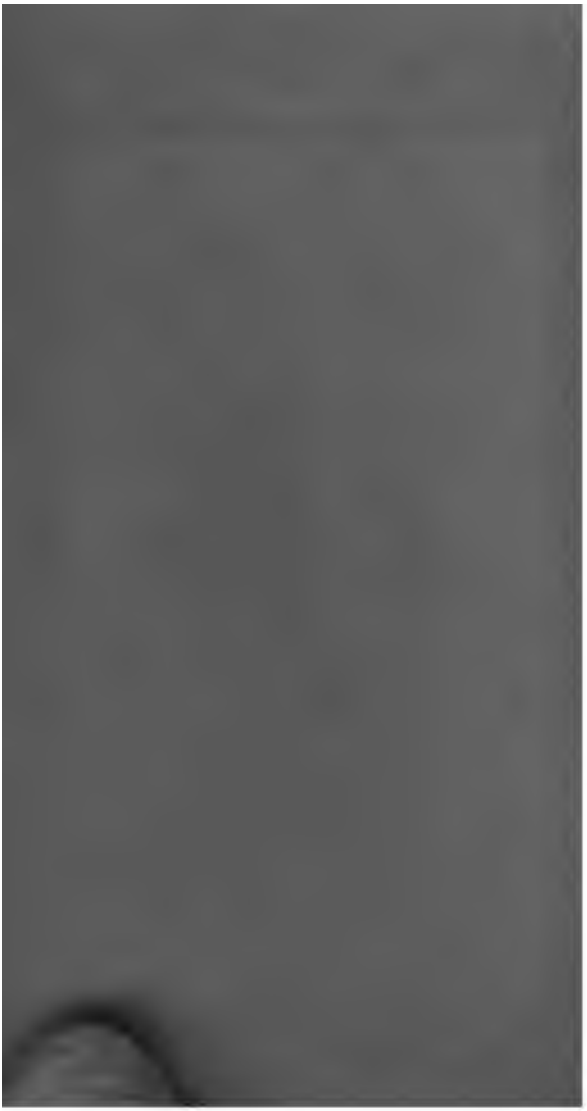

Your affectionate friend.
Eliza^h. M^Farland.

MEMOIR

MEMOIR

OF

MRS ELIZABETH McFARLAND,

OR

FULL ASSURANCE OF HOPE,

THE REWARD OF DILIGENCE IN THE CHRISTIAN LIFE.

BY

REV. NATHANIEL BOUTON,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH,

CONCORD, N. H.

And we desire that every one of you do shew the same diligence, to *the full assurance of hope* unto the end.—*St. Paul.*

Third Edition.

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Miss Elizabeth Hough

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TO THE

CHRISTIAN WOMEN OF NEW-ENGLAND,

This Memoir

OF AN EMINENTLY DEVOUT AND USEFUL

MOTHER IN ISRAEL,

IS RESPECTFULLY AND AFFECTIONATELY DEDICATED

BY THE AUTHOR.

PREFACE.

"We who have been acquainted with Mrs. McFarland more than thirty years," said an intimate friend, "will know whether what shall be written in her Memoir is true." With this remark in view, the author commits the work, with entire confidence, to the inspection and perusal, not only of her particular friends, and those who have known her by reputation, throughout the state; but also of distant strangers. It should, however, be added, that such was the characteristic modesty and humility of Mrs. McFarland, that her excellencies were not all visible even to the eyes

of familiar acquaintances. Many things were brought to light after her death which greatly increase our admiration of her virtues, and which were not fully known before to all the members of her own family. Indeed, the perusal of her Memoir will confirm the impression, that her *self-denial, diligence* and *perseverance* in the duties of the christian life, were far greater than her most intimate friends ever supposed.*

The main design of this volume is to illustrate the scriptural truth, that "FULL ASSURANCE OF HOPE," in regard to one's own salvation, is the *fruit and reward of faith in Jesus Christ—the atoning Saviour—*

* The facts in this Memoir have been collected from every accessible source. Much use has been made of Mrs. McFarland's diary, which she commenced at about the age of 21, and continued, with occasional intervals, nearly 27 years. Many interesting particulars have been furnished by the two eldest daughters, Mrs. McMILLAN of Conway, and Mrs. BUXTON of Boscawen.

combined with the diligent practice of every christian duty.

The fervent prayer of the writer is, that this Memoir, in the preparation of which he has found great comfort, amidst numerous parochial duties and deep domestic affliction, may be the means of leading the mothers and daughters of our Zion to a more entire consecration of their hearts and "ministration of their substance" to their adorable Lord—that they may copy the example of the "holy women of old," whose faith and works are recorded for their imitation—and finally, in the "full assurance of hope," triumph over the king of terrors!

CONCORD, March, 1839.

ABSTRACT OF A SERMON

ON THE

FORMATION OF CHRISTIAN CHARACTER.

WITH a view to aid the readers of this work, and especially young christians, in their endeavors to attain "full assurance" of salvation, the author would here submit to their perusal a few DIRECTIONS, which in substance were contained in the Sermon which he preached to his own people on the Sabbath after the burial of Mrs. McFarland, and which, as will appear from the Memoir, is but an outline of her christian character.

1. *Rest not in a bare profession of religion.* You are now a member of the Church of Christ, in good and regular standing: Are you therefore safe? Does it follow, as a matter of course,

that you will enter into the church triumphant in heaven? I must remind you, that in making a public profession of religion, you only stepped on the threshhold of the kingdom—your warfare is but just commenced—your race is yet to be run. Should you now quiet yourself with the idea of security, you would give fearful evidence that you are yet "in the gall of bitterness and in the bonds of iniquity." He only that endureth unto the end, shall be saved. He only that is faithful unto death shall receive a crown of life. Let HOLINESS, then, be your aim: Not that degree of it, merely, that will serve as a passport for your character, or that will save you from gloom and despair; but that large measure of it that will beautify your public profession; strengthen your hope of salvation; and qualify you, at what time soever called hence, for the kingdom of glory.

2. Beware of the idea that the *comfort* and *joy* of religion *cease with the novelty* of it. It is true there is a "first love" in religion, which is like "the joy of espousals." And though this, so far as the novelty or first sweetness of

it is concerned, may abate, yet the true and solid affection will remain, and bring forth the fruits of peace and joy. "Joy in the Holy Ghost" is one ingredient in true religion;—and the faithful Christian will oft times be able to say, "Thy comforts delight my soul." Be assured, therefore, you cannot altogether lose the comforts of religion without a sinful decline in religion itself.

3. *Be well established in the fundamental doctrines of Scripture.* It is essential to the growth of the young Christian that his foundation be well laid: else he will be the sport of every gust that blows; the dupe of every popular error; the prey of every passionate or fanatical pretender to new discoveries in religion. Do you ask, what are fundamental doctrines? I call those so which teach us the being and perfection of one supreme God, existing in a trinity of persons, as Father, Son, and Holy Ghost; the apostacy of mankind from God, and their natural destitution of holiness; the atonement for sin by the sufferings and death of Jesus Christ; regeneration and sanctification by the holy Spirit; the perfect ac-

countability of man for the deeds done in the body; the necessity of repentance for sin, in order to forgiveness, and of faith in Jesus Christ, in order to justification before God; the certainty of a future resurrection from the dead—judgment to come;—and, in the issue, endless happiness in heaven or misery in hell, according to moral character.

In order to become well established in these and other important doctrines of religion, be diligent in searching the Scriptures; trace out the connection of doctrines with one another; examine them separately; and collect and commit to memory the principal texts which prove them to be true. While I recommend the scriptures, as the only divine authority for the doctrines of our faith, I would urge upon all young Christians carefully to read and study some brief compendium of Scripture doctrine, such as the *Westminster Assembly's Shorter Catechism*, *Cogswell's Theological Class Book*, *Mitchell's Doctrinal Guide*, *&c.* You should aim to be so well indoctrinated in the principles of religion, as to be able to give a scriptural answer to every one that asketh you the rea-

son for your belief; and also to convince by valid proofs from scripture, those who embrace and advocate error. I would not, however, that you should study the Bible for the sake of controversy;—rather avoid it as injurious to the spirit of devotion; and pray God that the doctrines of your faith may imprint the image of their Author on your hearts, and produce the precious fruits of righteousness in your life.

While on this topic, I would recommend that you procure for your own use, and often read, a few select books of a lively devotional character: such as *Flavel on Keeping the Heart*, *Edwards on the Affections*, *Spring's Essays on Christian Character*, *Baxter's Saint's everlasting Rest* and *Dying Thoughts*, *Bunyan's Pilgrim's Progress*, *and Doddridges Rise and Progress of Religion in the Soul.* In these and other kindred works, the doctrines of religion are all wrought into experience and practice; and by frequent reading and meditation they will greatly promote your growth, both in knowledge and in grace.

4. *Be very regular and punctual in your seasons of devotion.*

As a general rule, your *private* devotions should be attended every morning and evening, in some closet or retired place, where you will be free from observation and interruption. Fix your *hour*, so as will best suit family engagements and the circumstances in which you are placed. If you cannot command so much time in the morning as you could wish, endeavor to secure the more in the evening: But better rise early and sit up late, than omit or hastily perform your devotional exercises. Far better will it be to sacrifice ease and comfort to your dying body, than neglect your undying soul. When alone with God, let not the precious moments run to waste; read a portion of Scripture; meditate on your condition and wants; examine into your spiritual state; call to mind past mercies and sins; think for *whom* and for *what* you should pray, and then with filial confidence make known your requests unto God. Having diligently attended to your soul's private business with your maker, retire still and solemn, with the sweet savor of devotion upon your spirit, either to repose under the divine protection at night, or engage in your lawful business for the day.

As to your *social* devotions—settle the principle that as God has given you a social nature, it is not only right, but a duty, to associate with others, at proper times, in the exercises of religion. One or two meetings a week are very needful, almost essential, to young Christians, for maintaining the spirit and power of religion. I therefore recommend that you set apart some time each week for attendance on social meetings, with others of kindred spirit. Having agreed on the TIME, PLACE and OBJECT of your meeting, then be regular and punctual; arrange your business so that you can conveniently attend, and be always ready to take your part, without excuse, in the exercises of the meeting. It is highly important for young Christians to begin to do this in the freshness and ardor of their first love; because then the cross, if it be one, will be lighter to take up than ever after; and because it is only by beginning and *trying* that persons can ever acquire the ability either to pray or speak to the edification of others.

In regard to *public* worship, be uniform and steadfast. As a member of a particular church

your first duty is to walk with that church in all divine institutions and ordinances. In this respect every christian should have a HOME, dearer to him than any other spot on earth, and respecting which he can truly say—

> 'Here my best friends, my kindred dwell;
> Here God, my Saviour, reigns!'

Aim, also, to be well established in the religious forms and observances of the church to which you belong: In order to which, compare them with Scripture precepts and examples, and look at the happy influence they are adapted to exert on the order and improvement of society. Nothing is more unfavorable to comfort in a church connection than a wavering mind, either as to doctrines or practices. When you begin to waver, then you will begin to wander; and after shifting from one thing to another, without finding rest, you will probably come to nothing; or at best be like the barren fig-tree, full of leaves of profession without any fruit.

5. In this connection, let me recommend that you have particular regard to your *company*. See to it that your every-day and most

intimate associates, be persons of kindred spirit in religion with your own. You need not withdraw from common social intercourse with the world; but beware of all vicious company; and be more afraid of *conformity* to the world, than of the reproach of singularity and preciseness....Rom. 12: 1—2. As to all that passes under the name of worldly pleasures—the dissipation of the theatre and ball-room—the midnight party—and amusements on which you can neither ask God's blessing, nor participate in without wounding your conscience and unfitting you for devotion, you must have no part nor lot with them. The vain and giddy of the world may find a sort of pleasure in them, but even they will be ashamed to see a *young Christian* joining in them. If you are sorry that your religious professsion imposes these restraints, and you are still disposed to watch for opportunities to mingle in the doubtful amusements and gaieties of the world, it is high time for you to be alarmed. To be 'a lover of pleasure more than a lover God,' is one certain mark of an unconverted soul.

6. My next direction is, *Be strictly moral and exemplary in your whole deportment.* This direction is especially important, for this reason, viz.—IT IS THAT BY WHICH OTHERS WILL FORM THEIR OPINION OF YOUR RELIGION. No matter how many and loud your professions, how frequent your devotions, how ardent your zeal—unless your daily moral conduct is consistent and upright, no one will think the better of you for your pretensions to piety. Yea—the least stain of vice on your character will do more to injure your reputation as a christian, than the utmost zeal in religion can do to establish it. Let me urge you, therefore, to have particular care of your *temper;* guard against anger and ill-will, envy and jealousy, discontent and fretfulness; put a bridle upon your *tongue;* avoid tattling and tale-bearing, and evil speaking of the absent, particularly of enemies; and cultivate that 'charity which thinketh and speaketh no evil, vaunteth not itself and is not puffed up.' Have some regular and honest business, in which be industriously employed every day, remembering that idleness is as despicable a sin as

dishonesty. Be strictly punctual to every engagement, and scrupulously exact in all pecuniary transactions, so that not even the most covetous worldling shall ever be able to charge you with cheating to the value of a farthing. Flee also youthful lusts; restrain your natural appetites and passions, and bring your body into subjection to the laws of strict temperance; lest after all your hopes and fair professions you should be overcome by temptation, and at last be a *castaway*. Alas! how many promising youths, and even young *professors of religion*, are the victims of some form of sensual indulgence and of unmortified lust! But 'as a man that goeth with a candle among gunpowder, or near thatch, should never be careless, because he goeth in continual danger—so you that are young, and have naturally eager appetites and lusts, should remember, that you carry fire and gunpowder still about with you, and are never out of danger while you have such an enemy to watch!'

In short, in all the relations which you sustain to others, let your moral conduct be such, that when spoken of, you may be commended

for 'whatsoever things are true, honest, just, pure, lovely and of good report.'

7. Beware of *discouragements* in your religious course. These in some form will be likely to meet you at almost every step. Mr. Baxter says, 'God himself will have his servants and his graces *tried* and exercised by difficulties: he never intended the *reward* for sitting still; nor the crown of victory without a fight; nor a fight without an enemy and opposition.'

But your worst discouragements are such as will arise from the world's and Satan's temptations: such as these:—You will be tempted to doubt the *goodness* and *pleasantness* of religion; and to think that its duties are more than you can discharge. Sometimes you will be strongly tempted to omit closet duties, because you do not feel 'in the spirit' to attend on them: and for the same reason to stay away from social and public meetings. Occasionally your mind will be beclouded with misgivings about the doctrines which you profess, and perhaps even the whole truth of the Bible. In self-examination, Satan will cast a mist over

your evidences of piety, and puzzle and confound you in attempting to form a true judgment of your state. Then the different sects, and various conflicting opinions in religion, will tempt you to think lightly of the whole, and perhaps even to reject the most important truths. If you mean to be strictly conscientious, then you will be troubled with *scrupulosity* about little things, and be hindered from important duty because unable to adjust a nice question of conscience as to the manner of doing it. At times, perhaps, you will be ensnared with some delusive or fanatical idea, that appears plausible at first, but is impracticable or unscriptural; anon, you may be assailed with storms of impetuous lusts raging within you; and possibly will be overcome by some bad passion that will shame and dishearten you.

Should you escape from a part, or even all of these discouragements, it is at least probable that you will often be thrown quite into the back-ground by losing the evidence and comfort of a christian hope; losing sight of the Saviour as the LORD YOUR RIGHTEOUSNESS; and then be cast upon the toilsome and vain task

of seeking assurance of God's favor and love, by works performed in your own strength, rather than by humble trust in the merits of the Redeemer.

But in order to meet and overcome these and similar discouragements, consider that God, even your covenant God, is on your side—that Jesus, the captain of salvation, hath gone before you, conquered every foe, and proffers his grace to make you also conqueror. "Because I live, ye shall live also." All, too, who are now in heaven, 'have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' O consider, moreover, how much greater difficulties ungodly men go through to death and hell! yea, what you yourselves must have gone through, had not divine grace rescued you and set your feet in the path of life! For your encouragement also consider, that as sweet privileges and mercies are your portion here, notwithstanding your trials, so heaven will be the sweeter and more glorious on account of the pains and sacrifices you endure to reach it. How bright the crown gained after such a con-

flict! How sweet the rest after such toil! How loud the anthems and hallelujahs after such sorrow and tears!

8. *Cherish a tender concern for the souls of your fellow-men, and earnestly seek their conversion.* View the condition of all the unconverted in the glass of your own sad state, as it was by nature—see how near they are to death—how thoughtlessly they sport on the brink of everlasting woe! Behold their crimson guilt, in neglecting and rejecting a crucified Saviour! Look at the awful Judgment where they must soon stand—and at the fiery deeps below, into which they must soon be plunged! Can you do any thing for their rescue? Can you whisper their danger in their ear? Can you affectionately take them by the hand and say, 'We are journeying to the place, of which the Lord hath said, I will give it you: Come thou with us and we will do thee good?' Can you pray for them? Can you exhibit before them the 'beauty of holiness,' in your daily walk and conversation? That your duty is to seek their conversion, is evident not only from the reason and nature of the case, but from scripture ex-

amples and precepts. When Andrew had become acquainted with Jesus, 'he first findeth his own brother Simon'—and 'he brought him to the Saviour.' Philip found Nathaniel and said, 'Come and see him of whom Moses in the law and the prophets did write.' The woman of Samaria after she believed, returned to the city and said, 'Come see a man which told me all things that ever I did: Is not this the Christ?' As soon as Saul of Tarsus experienced the pardoning grace of the Saviour, he straightway preached him to others. And O how tender and ardent was his concern for their salvation: "My heart's desire and prayer to God for Israel is, that they might be saved." Above all, cherish the spirit of the Son of God, who came from heaven to earth—suffered and bled and died for the salvation of sinners! In the arms of your benevolence, embrace a perishing world! While you labor directly for the conversion of sinners around you, be mindful of the poor heathen, and all of every nation who know not Jesus Christ.—Though it may not be your duty to convey the gospel to them in person, yet you can *pray* for them, and con-

tribute of your property to send bibles, tracts and missionaries of the cross to instruct them. I ought to add, in this connexion—that while you diligently seek the conversion of sinners to Christ, you should never overlook their temporal welfare: but in imitation of your divine Master, be the constant friend and helper of the poor, the afflicted, the ignorant and the oppressed—"Weep with them that weep, and rejoice with them that rejoice."

9. The last direction which I shall give to young christians, is: *Let* CHRIST *be the Alpha and the Omega—the beginning and the end of your religion.* Not only must you rest on him, as the foundation, but he must be "*in* you—the hope of glory." I would have you now and ever understand that it is only through the precious BLOOD, the infinite MERITS, and the all-perfect RIGHTEOUSNESS of Christ, that your soul can be saved. You become interested in him, as your Saviour, by faith, which is of the operation of God's spirit. You evidence your union to him by imitating his example and obeying his commands. Receive him, therefore, as your "ALL in ALL." Do every thing

in his name and strength; hope in him; rely on him; rejoice in his fulness; be clothed with the clean and white robe of his righteousness; bear his name on your vesture and on your forehead. In times of sorrow, go to him for comfort; in weakness, go to him for strength; in temptation, go to him for succor; in spiritual conflicts, trust in him for victory; and in death, joyfully commit thy departing spirit into his hands.

"Oh, the rich depths of love divine
Of bliss a boundless store!
Dear Saviour, let me call thee mine—
I cannot wish for more.

"On thee alone my hope relies,
Beneath thy cross I fall;
My Lord, my life, my sacrifice,
My Saviour, and my all."

As motives to induce you to follow these directions, I will add, that thus doing you will adorn the profession of religion which you have made; your growth in piety will be sure; your usefulness as a christian will be felt in every sphere in which you move; the fruits of holi-

ness will hang in rich clusters upon your character; the "full assurance of hope" in the end, will give you victory over death, and the Saviour himself will crown you with glory and honor and immortality in his kingdom! Amen.

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MEMOIRS.

MEMOIR.

CHAPTER I.

BIRTH, PARENTAGE, AND INCIDENTS IN EARLY LIFE.

Mrs. ELIZABETH MCFARLAND, consort of the late Rev. ASA MCFARLAND,* D. D., of Concord, N. H., was born in Boston, March 19, 1780; the only daughter of Mr. BARTHOLOMEW and Mrs. SUSANNA SEWALL KNEELAND. Her grand-father, Samuel Sewall, of York, Maine, was a kinsman of the late chief justice Samuel Sewall, of Massachusetts,—a name no less distinguished for moral excellence and piety than for sound judgment and learning. She had an only brother, William, who died in the island of Jamaica, August 17, 1809.

Her father, Mr. Kneeland, was a merchant in Boston. Though not a professor of religion, he was a man of strict morals; constant in at-

* Died 18 February, 1827, aged 57.

tending public worship, and family prayer by the use of an approved form. He died April 19, 1792. Her mother was the subject of religious impressions in early childhood. On Mr. Whitefield's visit at Portsmouth, she heard him preach 'with great delight,' from the words in Jude, 21 v., *Keep yourselves in the love of God.* She made a public profession of religion at about the age of 21. During her residence in Boston, Mrs. Kneeland was one of the precious band of women who then met weekly for prayer —of whom it has been said, they were 'kindred spirits with those of our own time—pioneers, on whose steps ours are pressing—who prepared the way and smoothed some of the roughnesses of the path, even of the minister and the missionary of our own day. Yes—theirs was a day of *asking* for what we receive, for the spread of the gospel and the advancement of the Redeemer's kingdom.'

This Society of praying women was formed after Mr. Whitefield's visit to New-England, in 1740, and is continued to the present time. Mrs. WATERS, whose life has been published, was the last of the original members. "Here the wealthy, the talented, the daughters of poverty but rich in faith, delighted to meet and pour out

their requests at the throne of grace; believing that they should receive the things they asked for——speedily, if best; but sure, if distant returns."*

The following particulars respecting the childhood of Mrs. McFarland were furnished the compiler by her daughter, Mrs. Buxton.

"*Mr. Bouton*,—You requested me to communicate what I know of my mother's early history. I have learned most of this from her own lips, and some from such of her early friends as I have been acquainted with. Her parents were fond and indulgent, yet firm and decided in their government. They had but two children, William and Eliza. She always recollected, with lively interest, the instructions and prayers of her mother. This excellent parent would often take them from their childish amusements to her place of retirement, and there plead for their salvation. A person who resided in the family states that she took them in their earliest infancy to this sacred spot, and presented them in her arms to the Friend of children, dedicating them to the Father, Son, and Holy Ghost.

* MS. by Mrs. McFarland. See, also, Memoir of Mrs. Waters, by Rev. Mr. Huntington, of *Boston*.

"They were remarkably regular in all their domestic arrangements, especially in those which pertained to the keeping of the Sabbath and to public worship. They attended the Old South Church,—never going to any other from motives of curiosity or convenience. Between my mother and her brother there existed a very strong attachment. When in childhood they attended school together, it was remarked by their teacher that when he was punished for any violation of the rules of school, she was the greatest sufferer of the two.

"She was fond of beholding the beauties of nature,—always preferring a prospect of the ocean, or a ride into the country, to all the various objects afforded by the shops of Boston. She was occasionally indulged with a visit to her maternal relations, who lived in the state of Maine; and through life, even in her last illness, loved to tell of the pleasant sights she beheld during these excursions. A present from a friend, of a nosegay, or even a single rose, always filled her with pleasure. She said to me, a few summers since, 'I don't know but it is because I grow childish, but the flowers seem to me more beautiful and fragrant every year.'

"She sometimes made a visit to Portsmouth,

at the house of her uncle Penhallow, who married her father's sister. She always remembered the faithfulness of this excellent man. He would often come to her in the forenoon, saying, 'Have you prayed in secret to-day?' If she had not, he would say, 'Why not, my child?' She would sometimes tell him that her aunt was busy and she stayed to help her. 'O that will not do,' he would say, 'Go right away; leave any thing and every thing, till you have attended to this duty.

"It was the intention of her parents to provide her with the best means of education which were then afforded. She appears to have been diligent, and fond of study, though she always felt that her early school education was superficial. She regretted that so much of her time was spent in attending to needle-work, though she never discountenanced the exercise of taste and ingenuity, to a moderate extent, in this branch of industry. She was sent to a boarding-school at Medford, kept by Mr. Woodbridge, the father of William C. Woodbridge, who is now distinguished for his efforts to promote the cause of education. Here she remained some time, and seems to have made good progress in mental discipline and the acquisition of know-

ledge. When she left school her teacher gave her a present and his thanks, for the good example she had set. Her attention was directed to instrumental music; and though she felt that her ear was not sufficiently accurate for her to become a skillful performer, yet by patient attention and perseverance she made considerable proficiency. After leaving school she read with avidity such works on the improvement of the mind as were then extant. The valuable treatise by Dr. Watts fell into her hands, and she made it her endeavor to pursue the course recommended by that excellent author.

"Her mind seems always to have been susceptible of religious impressions, and her conscience to have been very tender. She recollected, through life, one direct falsehood which she told when a child, and said that it cost her many a tear.

"At the age of twelve years she lost her father. His death was sudden, caused by dropsy in the chest, symptoms of which appeared a few weeks before. It was in the month of April, when she, and a young friend, had been amusing themselves during the beautiful moonlight evening, sometimes sitting in a little arbor, to which they had access anticipating an increase of their en-

joyments when summer should come; and sometimes sitting down in the family circle. Towards the close of the evening her father prepared to retire for the night. He went up stairs supported by his wife. On reaching the top he faltered, and in less than an hour he was dead.

"This event made a deep impression upon her tender mind, and increased her concern respecting her spiritual state. She was surprised and comforted to see how her dear mother was supported through the various trying scenes occasioned by this afflictive event: exhibiting the deep humility of the chastened christian, and at the same time attending with fortitude and cheerfulness to the settlement of affairs, and then resuming the business in which they had been engaged during his life."

The manner in which she spent the youthful period of life, while her religious character was forming, may be judged of by the following paper found among her writings. Whether the 'LITTLE PLAN' was *original* or not, we have not the means of knowing; but it was *adopted*, by signing her name to it.

"A LITTLE PLAN—to regulate the life of a very indolent girl.

"Rise *in the morning* at half past five. Spend

the first hour in devotion—in reading some short passage of scripture, and meditating upon it. Accustom yourself to *express* your best thoughts on the sentences you read. This will prove a means of expanding your mind, and will assist you in conversation. Then seek earnestly to God, by prayer, for the blessings you need; for the influences of his Spirit, to convince you of sin; your undone condition by nature; the infinitely evil nature of sin, and the way of salvation by Jesus Christ; for his sanctifying, saving grace; for the temporal blessings you need; for health of body and cheerfulness of mind. Commit yourself to God, to preserve, guide and assist you through the day; to enable you to perform the common duties of it with diligence and alacrity—with an eye to his glory. When the devotions of the morning are ended, enter with cautious steps into the world—earnestly endeavoring to keep up the fear and reverence of the Deity on your mind. Attend family devotion with fixed attention.—To domestic concerns for the first hour after breakfast, with *diligence* and *perseveranee*. Here beware of a morose, unsocial habit. Remember you were not formed for yourself alone, but for society. Labor to maintain a cheerfulness in your manners and conver-

sation. Observe respect and attention to superiors—affability and kindness to inferiors—condescension and kindness to all with whom you may associate. Under this head I would recommend that you endeavor to suppress pride, and a tenaciousness of your own opinions. The next half hour to writing—either copying from some favorite author, (which will give you ease of style and assist you in spelling) or writing letters, or in committing to writing some of your own best observations. When this is done, spend the remainder of the forenoon in sewing, at the same time in endeavoring to bring the mind into a regular train of *thinking*. The first whole or half hour after dinner in reading. Visiting and receiving good company is no loss of time. Before you make your visits, recollect with what temptations you will be most likely to meet, and guard against them. In the evening, retire if possible, and review the actions, words and thoughts of the day; return thanks for the mercies received in the day, and commit yourself to the protection of heaven. Let your last thoughts be as much as possible on your entire dependence upon God for every blessing; your own unworthiness; the merits and offered salvation of Christ. This PLAN observe every day

in the week, (excepting the Sabbath) only on Saturday evenings devote an *hour* to prayer, in returning thanks for the mercies of the past week—for the influence of the Spirit on your own, and the souls of all your relations, and those who are dear to you by any ties or connection; and for a blessing on the means of grace you may enjoy on the following day. On Sabbath morning endeavor to rise half an hour earlier than on other days. Spend the first hour as usual; the time after, until divine service begins, as much as is convenient, in reading. After service, some time in committing to writing what you have heard, and likewise in the afternoon. The remainder of the day, as much as possible in reading. In the evening review the actions of the day. Close it with prayer."

"ELIZA KNEELAND."

This paper is without date. It was evidently drawn up before her marriage, and presents the MODEL of her life. Among her papers is a collection of "Extracts" from the best authors, such as Addison, Watts, Cowper, Thomson, Newton, Zimmerman, Mason on Self Knowledge; also from various Sermons and Books of History. The extracts are of a devotional and

literary character. The following, from "Watts on the Improvement of the Mind," are so descriptive of her own habits, and so worthy of regard by the young, that I cannot forbear quoting them.

"Offer *your daily requests to the Father of Lights*, that he would bless all your attempts and labors in reading, study and conversation. Think with yourself how easily and insensibly, by one turn of thought, he can lead you into a large scene of ideas. He can teach you to lay hold on a clew which may guide your thoughts with safety and ease through all the difficulties of an intricate subject. Think how easily the Author of your being can direct your motions by his Providence, so that a glance of the eye, or a word striking the ear, or a sudden turn of the fancy, shall conduct you to a train of happy sentiments. By his secret and supreme method of government, he can draw you to read such a treatise, or converse with such a person, who may give you more light upon some deep subject in an hour than you could obtain by a month of your own solitary labor. Think with yourself, with how much ease the God of your spirit can cast into your mind some useful suggestions,

and give a happy turn to your own thoughts, or the thoughts of those with whom you may converse, whence you may derive unspeakable delight and satisfaction in a matter that has long puzzled and entangled you. He can shew you a path which the vulture's eye hath not seen, and lead you, by some unknown gate or portal, out of a wilderness or labyrinth of difficulties, wherein you have been long wandering. Fetch down some knowledge from the clouds, the stars, the sun, the moon, and the revolution of all the planets; dig and draw up some valuable meditations from the depths of the earth, and search them through the vast ocean of waters; extract some intellectual improvement from the minerals and metals; from the wonders of nature among the vegetables, the herbs, the trees and the flowers. Learn some lesson from the birds, and the beasts, and the meanest insect. Read the wisdom of God, and his admirable contrivance in them all; read his almighty power; his rich and varied goodness in all the works of his hands. From the days and nights, the hours and the flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge."

CHAPTER II.

A MORE PARTICULAR ACCOUNT OF HER RELIGIOUS EXERCISES FROM CHILDHOOD TO THE AGE OF TWENTY-THREE.

As the PIETY of Mrs. McFarland was the crowning excellence of her character, I deem it important to state all the particulars we know, of the commencement, growth and maturity of it: *First the blade, then the ear, after that the full corn in the ear.* Mark 4: 28. Happily, our information on this part of her history is as full and explicit as could reasonably be expected. From her own pen, under date of March 10, 1811, we have the following unfinished account of her early religious impressions:

"Having for some time been exercised with many distressing doubts respecting my spiritual estate, I have resolved, by divine grace, to pen down some account of my life, with the exercises of my mind—the better to enable me to know whether I have passed from death unto life, or whether I have deceived myself with a 'name to live while I am dead.'

"The first recollection that I have of any thing was at about the age of three or four years, when my dear mother, with her arms about me, would tell me of God—his omniscience—my accountability to him—of heaven and hell. These truths would strongly impress my mind, and commonly affect me in such a manner as to draw tears from my eyes, and induce me to go alone and pray to God. My seasons for prayer, however, were accidental: As when any calamity threatened myself or the town—as an alarming sickness, or the talk of national calamity. Then I would pray for the preservation of myself and friends. Commonly when reading or hearing of pious children, as the Lives in what is called the "Token for Children," or Edwards's "Phebe Bartlett," I was very much affected, and earnestly wished, as I thought, to be like them.

"When about eight years old I was carried by my mother to visit her friends in the District of Maine, York being her native place. I several times heard the Rev. Mr. Lyman preach. His earnest exhortations to his hearers to choose the ways of religion would forcibly impress my mind, and lead me to resolve that I would be religious. At that time I had no ideas of my

own insufficiency to be truly so; but thought it would be effected by much prayer to God—by abstaining from vanity and my childish companions and amusements, and reading the bible. But these resolutions, as they were made in my own strength, did not abide much temptation. On returning to my native place my companions claimed my attention, and my determination to be religious was relinquished for that time.

"At twelve years old I was called to bury my dear and very affectionate father; but notwithstanding God's visitations toward me I fell again into courses of vanity and folly. My mother was continually laboring with me and for me, that I might become truly pious, and devote myself to God. I was about that time much engaged and affected with reading 'Alleine's Alarm to the Unconverted,' 'Boston's Fourfold State,' and some other books of the like description; but had no just ideas of the character of God. The adorable attributes of his justice, mercy and holiness, were beyond my comprehension. This was at the age of from fourteen to sixteen. I was laboriously working out a righteousness of my own,—which from time to time I found incomplete and insufficient. O astonishing stupidity!—that at the very time I was reading

'Boston's Fourfold State,' where this subject is so fully and plainly described, and the variety of the works of the law pointed out, that I should so repeatedly and earnestly endeavor to weave a garment of my own righteousness, in which to appear before God as a Christian. I am astonished to review my own stupidity and God's forbearance with me. Somewhere about this time I attempted to enter into what I called a Covenant with God: which was to this effect. I acknowledged myself a great sinner; endeavored to confess all the sins of my life; confessed to God that I had often resolved against sinning, but had broken these resolutions;—that now I did more earnestly resolve against transgression, and promised to avoid all sins of thought, word and action—and solemnly, on my knees, devoted myself to God; and, if I recollect aright, telling the Divine Being that if I did again return to sin he might justly cast me off. This Covenant with God, as I called it, did not, however, bring me any solid peace. I found that I daily broke God's holy law; and on examining my heart more closely, I found that it was wholly sinful—filled with sinful thoughts or desires. In this way I continued till about the age of twenty —sometimes praying, or observing the form of

private prayer; at another, neglecting it for weeks. I then thought that I was religious; but now I can see that my heart was supremely devoted to the world. About nineteen or twenty, I was visited with the yellow fever, which then prevailed in Boston. Many of my acquaintance were dying on the right hand and on the left, which greatly terrified me. My life was despaired of. I thought, one night in particular, that I should die and certainly go to hell; but O! God was pleased to spare me, again to return to life."

Here her narrative abruptly closes; but it may be added, that this sickness greatly deepened her religious impressions. During the continuance of it, though she knew that death was making great ravages, yet she was not permitted to know *who* were among its victims, till after her recovery—when a list of the deaths was put into her hands. Here she saw the names of many whom she knew and loved, and the inquiry arose in her mind, "Why am I spared?" She was much affected by hearing a sermon from the words, *Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.* Luke 17: 17, 18. It was applied particularly to

those who had recovered from the fever. It was not, however, till some time after this that she obtained a hope of salvation: "Often," said she, "have I gone home from meeting, after hearing our minister, Dr. ECKLEY, preach, saying to myself, 'Well, his skirts will be clear of my blood. If I do not regard these warnings and invitations my condemnation will be just.'" One reason, she observed, that she remained so long in the dark was, "We did not have meetings for inquiry then, and I was afraid to open my mind to others. I was ignorant of the nature of true religion, and especially of the way of salvation through Christ."

"How did you finally obtain comfort?"

"Very gradually, and among other means I remember these: My mother used to invite me into the female prayer meeting which after my father's death was held at her house. Among those who attended were Mrs. Eustis, mother of Gov. Eustis; also the wife of Lt. Gov. Phillips, Mrs. Waters and Mrs. Mason. I was so ignorant as to think they were free from sin, and were perfect. But one day Mrs. Eustis was praying for her children. After she had thanked the Lord for them and permitting her to present them to him in covenant, she began to plead for

their conversion. She besought God, for the sake of his covenant, and for the love of the Saviour in dying for them, not to withhold his Spirit on account of her unworthiness and sins. I never heard such confessions before. Her tears flowed so freely that she could hardly proceed. I then thought that if such a good woman had reason to lament her sins in such strains, what ought I to do! This gave me quite a new view of myself and of the nature of religion. At another time I heard a christian woman say, *There is a righteousness wrought out for us by Christ.* Thus I gradually learnt my weakness and sins, and where to find strength and righteousness. I did not profess religion till I was twenty-one, though probably I should have done it sooner if there had been any means, such as are now used, to bring young christians forward." She united with the Old South church, in Boston, in 1801.

From the foregoing we cannot fix the *date* of her conversion, nor is that essential in a sound religious experience. She was so constantly the subject of religious impressions from early childhood, that the transition from a state of nature to a state of grace was less distinctly visible to herself than under other circumstances it might

have been. But the genuineness of her piety at this period may be judged of from the following extracts from her diary—which was commenced apparently about the time of her making a public profession of religion.

ACCOUNTABLENESS TO GOD—PRAYER.

June 19, 1801.—"This day I have heard two most excellent sermons from Dr. Tappan. O may I profit by the means of grace so bountifully afforded me. O my soul, thou art now about to enter on another week of temptations! Remember thou must live as a pilgrim and stranger, journeying to another world. Remember thou must also give an account of the deeds that are done in the body. Remember also that an omniscient God not only sees thy most minute actions, but witnesses the most secret thoughts and intentions of the heart. O may that grace which has kept me from all open and infamous crimes, keep me from those sins of the mind which are equally odious in the sight of a God of spotless purity. O help me, great God, to suppress the pride of my heart, to subdue my hasty temper, and not give way to anger or malice. Keep me, great God, in thy fear. Wash me in the fountain of Christ's blood, and

accept me for his sake who died for the vilest and most guilty."

CHRIST, THE FOUNDATION—PRECIOUS—PRAYER.

Oct. 18.—"I trust through the mercy of God this day has not been wholly lost, though I have not made that improvement which my God might justly expect and demand of me. O most gracious God, I beseech thee not to suffer me to deceive myself in the greatest concern that can possibly interest a mortal—a probationer for eternity. Let me not build my hopes of salvation on my prayers or tears; any supposed degree of attainments, fervor of devotion, or reformation of life. But O let my hopes be built on the merits, sufferings and death of Christ. O may his name be more precious to my soul than any thing beside. May this eternal Rock of Ages be *my* foundation. Here I will build my hopes; and they shall not be shaken, for the eternal God hath said it. And have I such a refuge, and can the frowns or flatteries of my fellow worms so much affect me? Why do I not feel a perfect indifference to either? Such is my nature, that I require the soothings of affection to draw me to my duty. Is not thy God, O my soul, more merciful than thy fellow crea-

tures can possibly me? Perhaps he permits them to frown on thee that thou mayest be weaned from this world more than thou wouldst be were thy smiles courted by them, and thou thyself caressed. Estimate not above its worth any earthly good. Live a pilgrim amidst strangers here. Be ready to depart whenever thy eternal Sovereign shall call thee home."

SEASON OF AFFLICTION—PRAYER.

June 29, 1802.—"O my soul, blush and be ashamed to view thy life for the year past. Little progress hast thou made in thy journey to the heavenly world, and there is yet doubt whether thou art set forward on a journey to heaven. Well may a faithful God visit thee with affliction for thy sluggishness. Thou art now called to trials. How dost thou support them? Art thou murmuring at the sovereign hand that smites thee? or art thou humbling thyself before him? O bless the Lord, my soul, that he condescends to chasten thee. Thou dost need chastening. O my God, for the sake of Jesus Christ, thy son, sanctify this affliction. Give and deny me what thou art pleased else, only do not deny me the influences of thy Spirit, and an interest in thy favor."*

* *The kind of affliction here alluded to is not known.*

VIEWS OF DIVINE JUSTICE—SHORTNESS OF TIME—PRAYER.

August 15.—"O my soul, retire now from the busy world and all its cares, and take a view of thyself. Thou art the breath of an eternal God. Thy being will have no end; but thou wilt forever live in an eternity of happiness or misery! Think how greatly aggravated will be thy misery, since thou hast been indulged with such means of grace. How just will be thy condemnation. If thou dost miss of salvation, surely the lowest hell will be thy place. Art thou fitted for the society of holy beings and for God? O search and try thy ways. Search thy heart, and see whether thou hast any love to the character of an holy God, or whether all thy endeavors are only to be freed from punishment. Time is ever on the wing! Eternity will soon absorb it. Hasten to make thy calling and election sure. Leave not thy greatest interest in an uncertainty. O almighty God, deign to look with an eye of tender pity upon me. Shouldst thou say, What is thy petition? It is not the riches, the honors, or the pleasures of life: Give or deny me what of these thou art pleased; but my earnest desire is that thou wouldst form my heart for thyself, sanctify it

with the influences of thy Spirit, shew me the infinite evil of sin, and give me true faith in Jesus Christ."

SELF EXAMINATION——PRAYER FOR PARDON——SANCTIFICATION.

Feb. 6, 1803.—"I have a part to act on the great stage of life for him who made me, and to him must give an account. Twenty-three years have nearly elapsed since I began this part. How have I performed it? O my soul, blush and be ashamed to answer this important question as thou must. The duties I owe to God I have neglected. I have refused to love him, though he is worthy of the highest love and adoration of every created being,—from the seraph that burns at his throne, to the meanest mortal worm of the dust. I have refused obedience to him, though my rightful sovereign. I have erred and strayed from him, and have been glad when he was farthest from my thoughts. The duties I owe to Jesus Christ, as my Saviour whom I have professed to follow, I have neglected in such a manner as might bring odium on his religion. The duties I owe to my fellow creatures I have basely neglected. Superiors, inferiors and equals have not received from me

what I owe them, and what my conscience dictates I should perform. O almighty God, I acknowledge my sinfulness. Thou mightest justly cut me down as a cumberer of thy ground. But where shall I go but unto thee? O grant me the influences of thy Spirit, to convince me of sin; to illuminate my understanding, that I may contemplate thy character and perfection; to make me feel more sensibly my distance from thee; the ruins of my nature; the depravity of my heart, and the odiousness of sin, as opposed to the purity of thy nature. Restore thy lost image upon my soul; write thy laws and imprint thy statutes upon my heart; renew my nature; sanctify all the powers and faculties of my soul; give me to feel my wretchedness; give me faith in the merits of Christ, and for his sake accept me."

LAMENTS SINS OF THE TONGUE—PRAYER FOR GRACE.

March 12.—"O my soul, take a view of the sins and follies into which thou hast fallen since the above was written, that thou mayest the better avoid them for time to come. Secret prayer frequently omitted—consequently many errors in my conduct towards my fellow creatures. O, detraction has dwelt on my tongue!

I have secretly wounded the reputation of my neighbor; and though at first I only assented to what others said, yet by degrees was led to mention several things to the disadvantage of the absent—which perhaps were true, yet why should I repeat them? By so doing, I only impressed them more strongly on my mind, which lessened my love and esteem for the person, and injured my own happiness. O let me learn in future to be as tender of the reputation of an injured brother as of his life; and rather be thought unsocial than speak to the injury of any. O my God, look with a pitying eye on the weakest and most unworthy of thy creatures, and for Christ's sake extend me thy gracious aid."

CHAPTER III.

HER MARRIAGE, AND QUALIFICATIONS FOR HER STATION.

In September, 1803, she was united in marriage with the Rev. Dr. McFarland,* and immediately removed from Boston to the residence of her husband, in Concord. Her views previous to entering into this connection were such as became a young christian, and may properly be mentioned, as worthy of imitation. Under date of *July* 3, 1803, she writes in her diary—

"Now it seems the will of Providence that I should connect myself with one who appears to be his real and faithful servant. This great change I hope I have maturely deliberated upon, and think I have followed the leadings of Providence in deciding. But O! I dread, by being placed in a more conspicuous station, to bring greater odium on religion.

"O almighty God, whose omnipresent eye

* She was the *third* wife of Dr. McFarland. He first married Miss Clarissa Dwight, of Belchertown, Mass., who died October 23, 1799, of puerperal fever, aged 32 years—her child surviving but a few days. His second wife was Miss Nancy Dwight, of the same place, who died in about two months after their marriage. They were both excellent women, and much esteemed.

witnesses this transaction, I entreat thee to look with pity upon me, through Jesus, thy son, and accept my thanks for the blessing of the friendship of thy servant; and teach me my dependence upon thee for the continuance of this and every other blessing. In thine own time perfect what appears to be thy begun work concerning us—unite us in the nearest and tenderest connection.

"But O, let me appeal to thee: Is not the language of my heart, *Bring me not into it, unless thou make me a blessing to thy servant, and wilt enable me to honor thy name.* 'Hold thou me up, and I shall be safe.' Come over the mountains of my guilt and the hills of my iniquity, and grant me thy blessing for thy great name's sake, through Jesus Christ. Accept the dedication that I make of myself to thee; of all that I am and have, to advance thy glory. Give or deny me what thou seest best for me; only deny me not thy favor, and form me for thyself."

Entering the marriage relation with such views, we should be greatly disappointed were she not a 'blessing' to her husband and an 'honor' to religion. Her new connection placed her in the midst of a large parish, which then

extended over the whole town, and introduced her to an acquaintance with ministers of the gospel in every part of the state. To fulfill all her duties as a CHRISTIAN, in this station, was her constant aim and earnest prayer.

In the first entrance in her diary, after her marriage, *June* 30, 1805, she says:

"I must adore the faithfulness and patience of an unchanging God, in whom I hope I have trusted, and (by his grace) at times sincerely desired to honor and serve. Notwithstanding my innumerable backslidings, and sins of thought, word and action, he has been a faithful, covenant-keeping God. He has united me with his servant, whose office it is to dispense the word of life, and to be an ambassador for Christ; and though I have reason to be ashamed of my ignorance and misimprovement of advantages, yet I hope it has been a source of some improvement, through the divine blessing. Unto my other mercies God has added this one, of giving me a son—making me the living mother of a living and perfect child; sparing his life to this time. O God, help me by thy grace to devote this and all my other possessions to thee; to view them as thine—my husband, my child, myself, and all that I hold in life, I now desire to dedicate to

thee. I will trust thy grace, through the blessed Jesus, to enable me to be faithful to every relative in society, and to enable me to live more devoted to thee than I have ever been."

During the twenty-four years of her married life she was a pattern of conjugal fidelity, love and obedience. In conformity with scripture examples and precepts, *she reverenced her husband,* and *sought in all things to please him.* 1 Pet. 3: 1—6. Eph. 5: 33. 1 Cor. 7: 44. *She did him good, and not evil, all the days of his life.* She was truly *a crown unto her husband;* and on her account, not less than on his own, was *he known in the gates, as he sat among the elders of the land.* Prov. 12: 4.—31: 12, 13. The whole of Solomon's description of a virtuous woman (Prov. 31: 10—31) aptly applies to her. Generally, when in health, she rose as early as 4 o'clock in the morning, and, after her season of private devotion, engaged in domestic duties. Her industry, economy and frugality were almost proverbial among the people. But these were as much the fruit of her religious principles, as was her strict attendance on devotional exercises. She thought it a *sin* to be idle or wasteful, and often laments, in her diary, a

proneness to self-indulgence and sloth. It was a rule with Dr. McFarland to bring his expenses within his income, and never run in debt; and as his salary was moderate,* rigid economy was requisite, in order to defray necessary expenses, and at the same practice the hospitality which his public situation rendered suitable. With these views of her husband she coincided; and she labored by industry on her part, to *gain*, and by economy to *save*, all she could, in order that their hospitality and charity might be co-extensive with their possible means.

But her greatest desire was to be a 'help-meet' to her husband in the duties and trials of his office as a minister of Christ. Her diary affords abundant evidence that he was the subject of her daily prayers—especially, that on the Sabbath she was very importunate in her petitions that the Holy Spirit might aid him in preaching, and crown the word with success. At one time she says: "Why am I desirous to be made faithful to my husband and the society with which I am connected? Surely if I desire any thing, I do that a preached gospel may be blessed in this place, and that God will work by whom he will

* Three hundred and fifty dollars a year; to which, towards the close of his ministry, one hundred dollars were added.

work, and by what means; yet I must desire, and do heartily, that my dear husband may be the instrument. Nevertheless, not my will, but God's."

Again: "Be pleased, O Lord, to give me grace, that I may honor thee in life; that I may receive wisdom from thee, to form me a help-meet for my companion; a faithful head of a family, and a blessing to the society with which I am connected."——"Have found much enlargement in praying for my dear husband, that he may be more and more faithful to the people committed to his charge: that he may *clear his skirts from the blood of souls.*"——"Have been engaged for a blessing on our conjugal relation. O that I might be the companion and help-meet of this servant of Christ—a joy and crown to him. If left to myself I shall be *as rottenness in the bones.*"

These are specimens of the prayers which she habitually offered to God in behalf of her husband.

Similar were her desires and prayers that she might be a blessing to the church and society with which she was connected. These were not confined to a few of the first years of her residence among them, nor called forth on par-

ticular occasions, but were habitual, and as lasting as her life.

In a letter to a friend, Miss H—, of Boston, *Aug.* 3, 1805, she says: "Since I have been introduced to a new circle of friends my time has been so wholly engrossed, that, although my thoughts are much with those I have left, yet I have felt that I could not spend the time in writing to them without neglecting some more immediate duty. I am situated with a society that is in many respects very agreeable. There are many whom I think excellent examples of piety; but it is here as is generally the case—religion is almost confined to the aged.* I feel our dependence on the Divine Spirit, to breathe his blessed influence on my own heart and on those around me. Could I see these 'dry bones' standing up to praise God, and many coming forward to join themselves in covenant with him, I think it would put more gladness in my heart than the acquisition of any worldly good. I have, of all others, to lament my barrenness and unprofitableness in our Lord's vineyard. O my friend, will you pray for me, that while placed as 'a city on a hill,' I may not bring odium on religion."

* Happily, this state of things was greatly changed before her death.

Aug. 17, 1806, she says: "I resolve, through divine grace assisting me, to maintain a more constant watch over myself, that my conversation at all times may be such as becomes my profession. I desire of God wisdom, that I may walk before this people in a right way. I am as a little child, not knowing how to come in or to go out. Almighty God, enable me to look by faith to Jesus Christ, as my *righteousness*, and *strength*, and ALL."

The following from her diary at a later period, *Sept.* 6, 1815, is a precious and affecting specimen of her love for the souls around her, and cannot fail to touch cords of tenderness in the hearts of those who still live that were then the subjects of her prayers.

"To-day I resolved to devote some time to prayer for this dear people, and think God has enabled me to *wrestle* with him again for them; for a fresh unction on my very dear husband, as their pastor, who will one day appear with them at the awful tribunal of God, as a witness for or against every soul which has been committed to his care; for God's own children, that he would pour upon them a spirit of grace and supplication, that they may be crying in secret places for the abominations of the land and for

a revival here;—for the dear young people who are seeking their chief good from the vanities of the world, insensible that their feet stand on slippery places, ready to slide into eternal ruin. And I think God has enabled me to plead with him for the dear children and youth in our schools, and for their instructors. Blessed be his name for the freedom and importunity afforded. I seemed straitened by nothing but the feeble state of my body. Some particular friends were much on my heart, and shared largely in my requests, both in this and my native place."

Mrs. McFarland greatly endeared herself to the society with which she was connected, by her social qualities. Modest and unassuming in her deportment; simple and affable in her manners; in conversation easy, instructive, and often sprightly; with the law of kindness on her tongue, and the charity which 'thinketh no evil,' in her heart, her company was agreeable to every class. She could converse, as an equal, with the educated and affluent; and with the poor and ignorant, without seeming to be their superior. In consequence of her domestic cares and duties she could visit but little among the families of the parish, with her husband; yet when she did, there was so much gentleness and

kindness in her manners; such true sympathy with them in all their joys and sorrows; such an evident regard for their spiritual welfare, that her visits were remembered with pleasure, and a renewal of them eagerly desired. Though as a christian she valued conversation on religious subjects above all others, yet she thought it right to maintain a free social intercourse with those among whom she was placed. She accordingly made and received social visits, and seemed to enjoy much happiness in them; but here, as every where else, she appeared as a christian: carefully avoiding levity, and vain and trifling conversation, and *never speaking evil of the absent.* It was a striking trait in her social character, that without seeming or intending to flatter, she would always leave an impression on the minds of those with whom she conversed, that she thought well of them. This, in the fashionable world, might be called *politeness;* but with her it was CHARITY. As she felt kindly towards others—was guileless and unsuspicious herself—so her conversation awakened no other than pleasing associations in their minds.

In DRESS she was a pattern of christian simplicity; strictly following the apostolic injunction, *that women adorn themselves in modest ap-*

parel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. 1 Tim. 2: 9, 10. 1 Pet. 3: 3, 4. The ornament which she always wore, and the only one which ever attracted the notice of others, was that *of a meek and quiet spirit, which is in the sight of God of great price.*

HER RESPECT FOR MINISTERS OF THE GOSPEL.

It has already been observed that her station in life introduced her to an acquaintance with ministers of the gospel in every part of the state. This was owing to the circumstance, that as Dr. McFarland was for many years the only clergyman in Concord, those ministers who attended the annual Convention in June, and those who had business to transact with the New-Hampshire Missionary Society, found it convenient to call at his house. As treasuress, moreover, of the New-Hampshire Cent Institution, (of which a particular account will be given hereafter) Mrs. McFarland was personally known to most of the older ministers in the state. How highly she valued their society, and

how humble her estimate of herself, will appear by the following extracts from her diary.

July 23, 1809.—"I am continually mourning that I have not courage to converse with the ministers of Christ. They have different gifts, and had I power to make suitable inquiries, might gain much improvement from them. Heavenly Father, may it please thee to give me this grace.

June 10, 1815.—"I bless God for this week, in which I have been indulged with an opportunity of waiting on some of the servants of Jesus Christ;—of hearing much improving conversation, and sharing largely in an interest in their prayers. O when I see how much is acquired of intellectual improvement, I feel abased to the dust, and seem more properly to rank among a species of the brute creation than the human. May I be truly penitent before God for the misimprovement of early advantages. O for quickening grace. This afternoon a precious opportunity to converse with christian friends. Sweet season. All day improving society. A week of delight. O what will heaven be!"

June 8, 1817.—"In the past week have had the privilege of waiting on some of the servants

and ministers of Christ—a season for improvement. But I am often ready to question the wisdom of my heavenly Father in placing one so ignorant in a situation that might have been occupied by one that would do much for his honor. This has been an occasion for discovering much of my innate depravity; how much envy towards those endowed with superior gifts and attainments;—how much ignorance and pride have I found to hinder improvement. O thou great Source of wisdom and grace, condescend to illuminate my mind with some ray of divine light, sufficient to dissipate the mist that envelopes my understanding. Thou hast promised this gift to those who ask it. Manifest thyself in this a prayer-hearing God to, this most unworthy of thy creatures."

On these extracts it may be remarked, that Mrs. McFarland was doubtless the only one who discovered the deficiencies which she so humbly deplores. Though in conversation with ministers she usually appeared like a *learner*, seeking instruction by questions, yet so sensible were her own remarks on topics of a practical and experimental character, that ministers felt themselves edified; and often remembered, in order to repeat them, for the benefit of others.

CHAPTER IV.

CHARACTER AS A MOTHER.

Mrs. McFarland was the mother of eight children; three sons and five daughters—seven of whom still survive. The first act, after the birth of a child, was to express devout gratitude to God and devote it to him. Then she desired her husband to be called and offer a prayer of thanksgiving. As soon as circumstances would permit, the child was presented in the church for baptism. As God was her God in covenant, she also claimed a covenant relation for her children; esteeming it a sacred duty, as well as great privilege, to make a public consecration of them to him. This was done in some instances before she had recovered sufficient strength to attend public worship herself, and at others as soon as she was able to go out.* But it was never deferred, as is too often done by many parents, for several months, or even some years, after the birth.

* One of her children was born on Saturday night, when she pleasantly remarked,—'How I should rejoice to have my dear babe carried to the house of God, to receive the seal of the covenant on its first Sabbath in this world.'

In delineating the character of Mrs. McFarland as a mother I am particularly indebted to the two oldest daughters, for most of the facts; and shall first present their "recollections" of her, in their own language, and then add such other particulars as may be relied on.

Mrs. Buxton says: "She began to talk to her children about God, in their infancy, before she was certain that they could understand any thing on the subject. She would sit down at the table, with her child in her arms and her large bible before her, and seek to convey some instruction to its mind, by simple language. Finding it was easy to render bible stories interesting to children, she endeavored to draw out some instruction from every one she told us. She spent some time with us every Sabbath, after meeting, when we read the Bible, recited a portion of the Assembly's Catechism, and gave some account of the sermons. This practice was not discontinued after the Sabbath School was established; for though she felt that this institution afforded children and youth a precious opportunity for receiving instruction, she thought it was still the duty and privilege of parents to retain their hold upon the tender mind,

and to be no less diligent in their efforts. She remarked, that Sabbath Schools should not supersede parental instruction, though parents might feel themselves very poorly qualified for the performance of their appropriate duties. When we attended a week-day school she went over our lessons with us every morning. And as we advanced to higher studies than were taught in schools when she was young, she endeavored to qualify herself, by study, for the same exercise; and she succeeded so well that there was no danger of our getting the impression that we knew more than our mother, upon any subject.

"So far as her health would permit, she was uniformly an early riser. She found it easier to do this when her system was braced by the cold of winter than when enfeebled by the heat of summer. I do not know that she was ever able to rise at a fixed hour for any length of time; but think that till within a few years from four to six was her time during the cold season. In summer she generally rose before the sun, though she was often too feeble for much mental or bodily effort. It is already understood that a large portion of these early hours was devoted *to prayer* and reading the scriptures. When

she began the day in this manner, she said she was sweetly prepared for its cares and its trials. After this preparation, her first business was generally to call her children. I seem even now to hear her light step, as she came to our chamber, and her animated cheerful voice calling us,—'Come, little girls, don't you want to get up;'—accompanying her invitation with some quotation, perhaps from our infant hymns, or from Thomson, or her favorite Cowper, or from the bible, appropriate to the morning. Once, when she was obliged to come the second time, she said, 'You will make but a cipher in society if you do not rise early.' A few years ago her attention was directed to the various examples of early rising, found in the bible. She was greatly interested in the fact, that in most of the instances given, the individual rose to the performance of some great or good action. She examined all these examples, from that of Abraham, when he commenced his painful journey to the land of Moriah, to the women who went early to the sepulchre, to pay the tribute of affection to their crucified Lord.

"On the Sabbath she rose at an earlier hour; and I believe that at these seasons she never failed to have the presence of her risen Saviour,

very often to comfort her, by his Spirit; and if not, to awaken her to greater earnestness in prayer and more fervent desires for his sanctifying grace. Owing to this habit of rising, she was enabled to arrange her domestic concerns so as to secure order and quiet during the sacred hours of the day. Even while her children were young, and her cares numerous, we were never late at meeting, or hurried and confused in order to be there in season. I do not remember the time, except when our mother was confined to her room by sickness, that we were not quietly seated with our books some time before the ringing of the bell. Every thing necessary to our cleanliness and comfort was done the evening before.

"The winter after my father's death she was persuaded to omit the practice of rising thus early, for several successive Sabbaths. Her friends represented to her, that as the weather was very cold, and her family required less of her time and attention than formerly, it was her duty to take more hours for rest. She, however, soon began to feel the want of these preparatory seasons, and said she should not again conform to our wishes. The next Sabbath she rose before 4 in the morning, and afterwards told us,

with much satisfaction, how different the day seemed, how pleasant the faces of the people of God, and how sweet the voice of the preacher. 'I could in truth say,' she remarked,

'How charming was his voice, how sweet the tidings were.'

"Her time for retiring was not far from 10 in the evening, and much of the time earlier. She loved the quiet enjoyment she could have when the labors of the day were ended; but it was my father's wish that the family should retire early, and she loved to conform to his wishes, as long as she lived.

"In her government she was firm, and I think would generally be considered strict. She made more use of the rod, in the management of her older children, than afterwards; though she never thought it could be entirely dispensed with. When about to administer corporeal punishment she sometimes represented to us the necessity of it, by saying that if these evil tempers were not checked in season they *might* lead to the commission of dreadful crimes. We were governed, much of the time, by her *eye*, which followed us with a gentle, yet commanding influence. Her portrait is said by her friends generally to be wanting in sweetness of expression. Perhaps it is so, but it will speak, I think, to her children,

of the care and solicitude with which she watched over them. In her conversation with us she endeavored always to interest us, and to lead to some profitable reflections. She was always ready to enter into our amusements, and made it her object to render them a source of improvement. In this way she kept up so much familiarity with us that I think we were never backward to make her our 'confidential friend.'

"She of course told us much about Boston and its vicinity; its early history; invasion by the British; desecration of the Old South church, &c., together with an account of her journeys from Boston to York, which we thought were full of wonderful incidents; the history of great and good men,—pointing out what was worthy of imitation in their character. She sometimes related to us the history of ungodly families that had come within the sphere of her observation, which seemed prosperous for a time though they neglected the commands and ordinances of God —but in a few years, all, or nearly all, were swept away, illustrating the words of the Psalmist, *I have seen the wicked*, &c. And it was with lively satisfaction that she told us of the permanent happiness of families that were brought up in the fear of the Lord. She often spoke of

the early piety for which some of her youthful associates were distinguished, and would portray these characters in all their loveliness.

"When alone with her daughters she was careful to give them such instruction as was more particularly adapted to them. She taught them that an intercourse with refined society was highly desirable, and that in order to secure it many things were requisite which might seem unimportant, were it not for the consideration that an attention to little things was highly necessary in the formation of character. She endeavored to form a correct taste for dress. Any improper arrangement of colors in a lady's dress she considered a defect, and would speak of it to us, thinking it right to do so, though she was very careful about saying any thing calculated to lessen our respect for any of her acquaintance. Any deviation from the rules of propriety she would notice in the same manner. But I ought to say, she much oftener pointed out what was beautiful and worthy of imitation, than what was to be avoided.

"The feeble state of her health led her to feel that she might be taken from us; and she often told us how she wished us to conduct should such an event take place: while we heard such

instructions with aching hearts, wishing she would never allude to such a subject.

"She endeavored to lead us all to the performance of benevolent acts, by putting us in a way to do something for the relief of the needy and suffering. When she visited the houses of the poor, she would take some of us with her. If she was sent by the Charitable Society to visit a poor family at a distance, she would go on Saturday afternoon, taking as many of us as she could; and afterwards would hush many a childish complaint, by telling us to compare our situation with that of the boys and girls we had seen in these excursions. She encouraged us to acts of self-denial for the sake of doing good,—such as giving up the use of sugar or some other comfort, and appropriating the money allowed for it to some benevolent object. She joined us in these acts of self-denial, and if any one did not feel equal to such a sacrifice, there was no compulsion. She once encouraged two of us to put our names to a subscription paper, obligating ourselves to pay the sum subscribed in the course of a few weeks. We happened to have no pocket money at the time, and she was careful to give us none, while we were left to wonder how we were to discharge the obligation.

If we said any thing to her, she would say, 'You must pray for the money, and perhaps God will answer your prayer.' At last, she inquired if we were willing to do something by which we might earn the sum required. We said, 'O yes;' and she told us of labors we might do in the family, for which she would pay us, and in this way we were enabled to meet the subscription.

"But in all her intercourse with us she sought most earnestly to lead us to a right understanding of the truths of the gospel, and to a conviction that nothing but an interest in the pardoning blood of Christ could give us peace. She presented these subjects in every point of light; laid before us every scriptural motive to repentance and a holy life, and accompanied her instructions with many prayers and tears, which we witnessed. So intense were her desires for our salvation that I often wished I was a christian, if it were merely to make her happy.

"Her stated time for praying *with* us was on Sabbath evening, during the catechetical exercises to which I have alluded. Her prayers were then fervent, and suited to our capacities. She took one or two of us apart, for the purpose of private prayer, whenever she thought best; for instance, if we were sick, or in any way afflicted,

or were guilty of any particular fault which required correction. I was much impressed by her faithfulness in these duties;—and when in childhood I heard from the pulpit the words, *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up*—the thought immediately presented itself, that my mother had done so. Much more affecting and solemn was my impression on hearing one of her remarks the Sabbath evening previous to her death. When asked what message she would send to her absent children, whom she probably would not live to see,—'What *can* I say?' she replied: 'I do not know as I can add any thing to what I have always been saying to them.' "

Mrs. McMillan says: "The practice of our mother, after instructing us on the Sabbath, was to take us up chamber, or into some private room, and converse with us one by one; then pray for each of us by *name*, and dismiss us with a KISS. She generally conversed with us with tears in her eyes—told us about God, the Saviour and heaven; how dreadful a thing it was to sin against God, and the misery of the wicked in

another world! See dwelt much upon the sufferings and love of Christ for sinners. Besides teaching us to repeat the usual prayers for children, night and morning, she learnt us other short forms of prayer, and urged us much to pray in our own language for what we wanted our heavenly Father to give us. This practice she continued till the older children were grown up. In addition to this, she observed the *birth-day* of each of her children, as a day of fasting and prayer for them." *

There was a peculiarity in her mode of correction, which is worthy of imitation. She never punished a child *immediately* after a fault was committed; but *promised* it correction at a future time. This had the two-fold good effect, of allaying any passionate feelings in her own breast, and of leading the child to reflection and repentance. When the time for correction arrived she went alone, or with the child, and prayed—then explained the nature and aggravation of the offence committed, inflicted the correction, and usually prayed again for forgiveness and God's blessing on the child. Such a mode of correction did not need to be often repeated.

* This was her practice before the Maternal Association was formed, which enjoins it on the members.

The interest she felt in all that pertained to the welfare of her children, especially her anxiety and prayers for their conversion, will be best exhibited in extracts from her diary.

March 26, 1809. "I mourn this evening the corrupt propensities of my children! What shall I do? May I in faith bring them to Jesus? Blessed Saviour, change and sanctify their hearts. Give to thy unworthy handmaid, wisdom, resolution, meekness and love, that I may be better qualified for the station in which thou hast placed me, as a wife, a parent, the head of a family, a member of society, a follower of Jesus, a *child of God.*"

Nov. 15, 1812. "Have had some freedom in bringing my dear children to God in prayer. These dear creatures, which I have (as Mrs. Ramsay observes) 'brought into a world of sin and sorrow without their consent;'—how can I answer it to them if I do not bring them to the Saviour of sinners, and entreat him to interest them in his righteousness."

June 14, 1813. "To-day I have been detained from God's house by the sickness of my dear E. This circumstance leads me to reflect on my unfaithfulness to my children. How often have they witnessed angry feelings in me,

when forbearance and meekness were requisite. If God visits the sins of the parents upon the children, may I not expect that these evil passions will be exhibited by mine when I am sleeping in the dust! O, may God of his infinite mercy forgive me the past, and give me strength and grace for time to come."

June 21. My dear E. has been very sick the past week. I did not know but God was bringing me to a new trial: that of taking a final leave of one of my children. But she is better —blessed be his faithfulness, who has mingled so much mercy with this trial. May this spared life be devoted to thee, O my compassionate Father. I would renewedly dedicate this child. She is thine by every obligation but that of her own voluntary surrender; and as the head and guardian of my child, I would now act for her. I give her to thee, to dispose of as thine infinite wisdom and mercy sees fit. I ask not for her riches or honors, the pleasures of this world, or long life; but I ask for thy grace to renovate her soul. This is my request."

Nov. 7. "I have found some comfort in instructing my children, and witnessing their improvement. How easy for omnipotent grace to change the hearts of these dear babes, and to

perfect his praise from their lips. O my God, I present them to thee. Make them thine by a gracious act of sanctification."

June 21, 1814. "The chastening rod of my heavenly Father has been exercised over me, and I have learned something of his sovereignty and power. My dear S. (this pleasant child,) has been laid on a bed of sickness, which we all expected would be the bed of death. God seemed to design that my trial should be sufficient to subdue all my obduracy. For several days she was given over by our physician, when His power was displayed in rescuing her from the jaws of death, and restoring to me this dear object of my affection. O I pray that her spared life may be devoted to him. O that this dispensation may be sanctified to each of my children."

Sept. 6, 1815. "The Lord knows with what anguish and bitterness of soul I have endeavored this day to confess my own sins and those of my children, who seem to inherit all theirs from their mother. I consider myself as the root from whence they have derived those tempers and passions which I often witness in them. How can I remain one moment at ease while viewing them or any member of my family alienated from God?

I bring them all this day, and place them at the mercy seat of God, in the arms of my faith."

March 19, 1816. "I feel dissatisfied with every part of my character; with the manner in which I sustain every relation; but with none more than maternal duties. O how little do I perform for my children of what I ought to do! O thou great Jehovah, God of all grace, make me faithful; make me holy, and I shall be happy."

During the years 1816 and 1817, Mrs. McFarland repeatedly alludes in her diary to her concern for temporal comforts and clothing for her children. It will be remembered that these were years of great scarcity throughout New-England. Provisions were cut off by the frost, and prices were very high. Yet the *salary* of the minister remained the same. The consequence was, that Dr. McFarland's rule to make 'the ends of the year meet,' straitened them in temporal support. His practice was to commit to his wife a given sum, each year, with which she was to purchase clothing for herself and children. This sum in ordinary years was sufficient; but in times of scarcity and high prices it fell short.

April 13, 1816. "I have been tempted to question God's faithfulness in providing for my

large family, and am still much exercised with anxious cares respecting it. Infinite Parent, help me to confide in that unmerited goodness which has always provided for me and mine. May thine opening hand, which feeds the ravens and supplies the whole creation, be extended for my dear family. Let not *my* ingratitude provoke thee to forsake them. O, in this time of scarcity may I adopt the language of Habakkuk 3: 17, 18. *Although the fig-tree shall not blossom*, &c. When most emptied of creature enjoyments may I enjoy my God the most."

Feb. 16, 1817. "By viewing the foregoing paper I am led to recollect a season of much anxiety which I experienced for the clothing and provision of our family. I must acknowledge the goodness and faithfulness of God in appearing for us. Although this is a winter of unusual scarcity of provision, yet I do not recollect one in which we have been more comfortable for food and clothing. May the goodness of God, which I thus experience, bind my ungrateful heart so strongly that I shall never be guilty of again distrusting him."

June 8. "To-day, shut out from God's house, I think I have not been wholly denied the presence of my God and Saviour. I trust I

have had some assistance in instructing and praying with two of my children, and freedom in presenting all of them before the throne of grace, in and through the merits of my adorable Saviour, mine and their Mediator and Intercessor."

Nov. 20, 1820. "Pleading for my children this evening, it seems to me that my unworthiness is so great that God will not send them his renewing grace until my influence is removed. Here I think again of what was said of my Saviour in a certain case, *He could not do many mighty works because of their unbelief.* O, could my divine Saviour, in his sovereign mercy, come and visit my family, though *my* heart were too cold to praise him, yet angels, who rejoice at the conversion of one sinner, here might have much occasion to rejoice!"

In *April*, 1821, her seventh child, *Miriam Phillips*, died, aged 15 months. It had all the usual symptoms of consumption which appear in adults. Being the first bereavement in her family it was a great trial of her christian character. Her feelings on this occasion are thus recorded.

April 15, 1821. "I desire to record God's dealings with me for some time. He has brought me into the furnace of affliction. My dear babe

is taken from my bosom and committed to the silent grave. She was exercised with lingering disease. How very trying to human nature and parental affection has it been to see this dear creature wasting with consumption. But God has 'remembered mercy.' I trust I have had divine support in my trouble. I think I was resigned prevailingly to his will. I thought I could say, *It is the Lord; let him do as seemeth him good. Though he slay me, yet will I trust in him.* But O! I have not found such abundant consolation as at some seasons of trial. May the God of all grace and consolation lift upon me the light of his reconciled countenance. May this trial humble me, and make me just what my heavenly Father wishes me to be. Cleanse me from secret faults. O how must one of the sinful children of men appear in the view of a holy, sin-hating God. How precious is that Saviour by whose blood and righteousness we may be accepted. O that all the sinful race of Adam could see the preciousness of this Saviour.

"O God, I pray thee to sanctify this correction to me and all of this family. May I be more faithful to my children; feel more the worth of their souls. May they remember that they must die. May we all consider this a loud call to be

also ready. May I be quickened. I have for some days given myself up to grief. The world appeared almost a blank. I could feel but little interest in any thing relating to this life. Blessed be God for some more comfortable feelings. Though it is not with me as in months past, I desire to trust in God, and wait upon him for the light of his countenance."

The last record in her diary which has particular reference to her children, is the following beautiful and affecting prayer, under date, *May* 20, 1822, after the birth of her youngest daughter.

"Enable me, O thou Spirit of all grace and mercy, to record the goodness of God, which has been so abundantly manifested towards me in the last week, in making me again the mother of a living and proper child. This season has been so distinguished with mercies,—they have been so complicated and numerous, that I know not how to begin a recital of them. In the hour of danger, when the most appalling dread was upon me, my heavenly Father sweetly drew near me; removed my fears, comforted me with his presence; mitigated my pains in a surprising degree, and speedily put a song of praise in my mouth. How shall I make a suitable return? O thou, whose mercies have been so great, give

this:—grace sufficient to enable me to live to thy praise. O how painful the thought of ever being ungrateful again! May this gift, O my God, which thou hast now bestowed, be a new bond of union between thee and my soul. Accept my thanks for this little immortal committed to my arms. Sanctify her by thy Spirit; purify her in that fountain which cleanseth from all sin; direct and enable me to bring her up better than I have done any one before. Accept my thanks for a dear, sympathizing, and faithful partner of my bosom. O that I might never deviate one step from the path of conjugal duty. Accept my thanks for all my other children—obedient and attentive. May I be more faithful to them. Give me a new supply of love and patience. These are thy gifts. Accept my thanks for friends, sympathizing, tender and faithful, whom thou hast raised up for a poor, ungrateful stranger; and for a tender physician. These all are thy gifts, and not a thousandth part of what thou hast recently bestowed upon me.

'Thyself the crown!
Without thee I am *poor*, give what thou wilt;
And with thee *rich*, take what thou wilt away."

The influence of *such* a mother's example, instructions and prayers, could not be otherwise

than salutary on her children. Before her death she had the happiness of seeing four of them the professed followers of Christ. But as seven are yet living, and their eyes will read these pages, it may be unsuitable to pen further particulars. I would only repeat in their behalf the prayer which she fervently offered for them in her last sickness, That they may all, through the mercy of her covenant God, meet at the right hand of the Saviour, and she be permitted to present them to him, saying, *Here, Lord, am I, and the children which thou hast given me.*

AMEN.

CHAPTER V.

TRIBUTE OF AFFECTION TO HER PARENTS AND ONLY BROTHER.

IT was a frequent prayer with Mrs. McFarland *that she might perform every duty to every relative in society.* How faithfully and conscientiously she performed her duties as a WIFE and

MOTHER, we have already seen. But she was also herself a daughter and a sister. Though her father died when she was a child, and she was much of the time separated from her brother, yet she honored the memory of the one, and dearly loved the other. But her widowed mother was to her an object of very tender affection.

This excellent parent, for several years before her death, was the subject of deep mental depression. She lost her religious comfort and hope, and was filled at times with the most gloomy fears, both in regard to the present and future life. In consequence of her melancholy state of mind, Mrs. Kneeland closed her business in Boston, and came to Concord in June, 1809, where she remained in the family of Dr. McFarland till her death, in August following. The love, kindness, and assiduous attention which she received from her daughter, during this gloomy period, and the mingled grief and gratitude with which she was long after remembered, cannot fail to interest every reader.

It may here be observed, that the providences of God towards his children often appear dark and mysterious. But in respect of temporal calamities, *All things come alike to all. There is one event to the righteous and to the wicked.*

The loss of reason being often the result of causes over which we have no control, is in itself no more evidence against christian character than is a fever or a broken bone; but as it is a greater calamity than any which merely affects the body, it ought to excite in us a greater commiseration towards those who are deprived of it. The idea, which to some extent prevails, that God will never leave a true christian to die in a state of mental gloom, is neither authorized by general principles of scripture nor by particular facts. Blessed be his name, such cases do not often occur; but when they do, we must bow with submission to his sovereign will.

The following references to her parents and brother exhibit pleasing traits in her character.

HER FATHER.

April 19, 1807. "This day is fifteen years since the death of my dear father. Do I remember his kindness and tenderness with gratitude and affection, and feel sincerely sorry for every instance of childish disobedience? How much greater cause have I for repentance towards God, who is the author of my being—who has ever supported me; in whom I 'live and move.' How manifold are thy mercies towards me, O God!

How often hast thou raised me from the gates of death, sparing that life which was so justly forfeited. Grant that I may be devoted to thine honor. May I walk humbly with thee in every relation. Give me wisdom and grace to be a faithful wife, parent, and head of a family."

HER MOTHER.

In a letter to her mother, *Aug.* 31, 1806, she says: "I think, my dear mother, that if there is any blessing that I properly estimate, it is that of having a pious parent. We daily meet with those who have no esteem for religion; who 'see no form or comeliness' in the Saviour, and who are seeking their supreme happiness in a worldly portion. Such a character had I been were it not for your exertions. How unwearied were you in endeavoring to draw me to a love of religion! Your precepts, example and prayers, all seemed to conspire in drawing me to a pious course. Accept, my dear mother, my affectionate thanks for all your endeavors."

In her diary, *April* 9, 1809: "I have heard of the ill health of my dear mother. She is laboring under bodily indisposition, accompanied with a distressing malady of the mind, which renders her unfit to act for herself. It

appears my duty to act for her, and if possible take her off from care. O my heavenly Father, I have never trusted thee in vain. Be thou the God of this thy widowed handmaid, and Father of the fatherless. Enable me to cast this my burden upon thee. Do thou direct me to the means which I ought to use, and give all needed wisdom, resolution and strength, to accomplish them. Thou art able to do for me abundantly beyond what I can ask or even think. Help me to wait upon thee."

June 2. "My dear mother is with me. O how unfit I am for this new charge. Surely there is more than ever need for me to apply continually to a throne of mercy for help."

June 9. "My dear mother's illness is peculiarly trying—her mind clouded—her body exercised with almost constant extreme pain. But O, it is good for me to be in the furnace of affliction when my Saviour sits by as the refiner. Blessed Saviour, condescend to be with me, and I will bid welcome to every cross."

June 17. "My dear mother very ill. O for divine support:

'Could I but hear my Saviour say,
Strength shall be equal to thy day;
Then I'll rejoice in deep distress,
Leaning on all-sufficient grace."

Sept. 24. "God has removed my dear mother from me by death. O that I might suitably feel this affliction. Those lips, which have so often warned me of danger; so often solicited and entreated me to become religious; so often been opened to soothe my disquiet, and encourage me in virtue, are sealed by the unrelenting hand of death. O my God! thou being of infinite compassion and grace: I entreat that this dispensation may be abundantly sanctified to me. Pardon my dullness. Have I hitherto continued insensible to such a chastisement?—may I now be awakened to a sense of my loss—to a suitable temper toward thee. Give me a filial, child-like and submissive disposition. How shall I be consoled under the loss of a *pious mother?* How acquiesce in the deprivation of her watchful solicitude over my wavering footsteps!—the loss of those petitions which she daily put up for this, her needy child! Teach me,—for I know not in what way I may seek a compensation. I know that this event could not take place without thy direction—that thy government is unerring. I desire to praise thee that she was, I trust, secured by thy grace;—that she was spared to me so long, till I had formed the most endearing connection in life—and for many seasons of

happiness which we have enjoyed together. *Thy will be done.* But O! when and how shall I enough repent and mourn for the instances of childish disobedience toward her—for the pains and anxious solicitude I have occasioned her. My Father, *give me repentance.*"

Feb. 11, 1810. "In the last week I have been humbled and refreshed with reading some parts of my dear mother's diary. It affords the sweetest assurance that she is now in glory, beyond this vale of tears; drinking at the fountain of eternal love and happiness. How far below her example do I live! How self-denying, how active, when in health, was she in every christian duty. O God, I thank thee for these precious papers which thy providence has brought me.* Bless them to me, and enable me by thy grace to imitate her, so far as she followed Christ."

Mrs. McFarland mourned deeply—perhaps too deeply—for her deceased mother. She remarked, that 'she seemed to have no power to repress her tears, especially if she recollected any particular manifestation of her mother's tenderness, or any childish act of disobedience on her own part.' Eleven years afterwards, allud-

* The diary kept by Mrs. Kneeland is very copious and interesting, and is still preserved. Mrs. McFarland undertook to prepare a brief Memoir of her mother, the last year of her life; but was unable to complete it, on account of sickness

ing to this, she said, in a letter to a friend who had lost her mother, "I sincerely sympathize with you in the deep affliction of parting with an affectionate and pious mother. None know the bitterness of such a cup but those who have drank it. I thought, for two years after the death of mine, that my sorrow increased by time. I never found my affliction blunted in the least till at the expiration of that time. I then earnestly besought my heavenly Father to dry my tears, and give me consolation. Ever merciful to one of the most unworthy supplicants, he heard and answered the request. My tears were dried; I could calmly look into the grave; I could view, by faith, the happy Canaan to which she was admitted, and cheerfully acquiesce in the separation."

HER BROTHER.

She often alluded in her diary to her "dear and only brother," and offered suitable prayers in his behalf. The following facts respecting him are derived from Mrs. Buxton: "My mother's thoughts often turned to her brother, the companion of her childhood. He had taken a voyage to Jamaica, as mate of a vessel; but the time had elapsed during which he expected to

be absent. His friends expected his arrival; but weeks passed away, and no tidings came respecting him. My father and mother went to Boston, in the month of October, 1809, and found their friends there nearly as anxious as themselves; for nothing had been heard of the vessel, or any of the crew. They called upon the owner, who told them that he considered its loss so certain, that he would gladly take $100 for it. The day before they left Boston, however, they saw an account of its arrival in New York. They returned to Concord, expecting their dear brother to visit them, in a very short time; but instead of this they received a letter from the captain, informing them of his sickness and death, which was the cause of their detention. He had died of consumption, just ten days after his mother, and found a stranger's grave, in Kingston, Jamaica."

She thus alludes to his death: *Nov.* 12, 1809. "I am again called to drink of the cup of affliction. God in his providence has seen fit to remove my only brother by death. May I be suitably affected under these bereavements. Almighty God, be pleased to enable me to honor thee at this time—prepare me for my own dissolution."

CHAPTER VI.

HER DEVOTIONAL CHARACTER AND EXERCISES.

THAT Mrs. McFarland was a truly devout woman, every one acquainted with her believed; but few, even of her nearest friends, knew the *manner* in which she maintained so close a walk with God. This chapter in her Memoir will disclose the secret. Here we learn that RELIGION WAS THE BUSINESS OF HER LIFE. She *sought first the kingdom of God and his righteousness.* Matt. 6: 33. Here we are made acquainted with her exercises on the Sabbath; in the house of God; at the communion table, and on days of fasting and prayer; we are introduced into her closet; witness her prayers and tears; can listen to her ejaculatory petitions, as well as to her songs of praise and thanksgiving. We are allowed to enter even the sanctuary of her heart, and be spectators of the sacrifices daily offered there. *Every exercise of the christian seems to be exemplified in her experience.* To those who may read these extracts and who are ignorant of those humbling and painful views of sin

which she often expresses, I would say,—That such views are not at all inconsistent with the highest evidences of piety and the sweetest comforts in religion;—rather they result from clear apprehensions of the holiness of God and the spirituality of his law. President Edwards, in his "*Religious Affections*," says: "The 'eminent saint, having a view of the high degree 'in which he ought to love God, perceives more 'clearly, not only the smallness of his grace, but 'the greatness of his remaining corruption. In 'order to ascertain how much depravity or sin 'remains within us, we must regard that height 'to which the rule of duty extends. The whole 'of the distance between that elevation and our 'affections, is sin; for in exact proportion as 'we fall short of our duty, we sin and evidence 'the depravity of our hearts. Sin is an abomi-'nable defect, and appears so to the saints, espe-'cially to those who are eminent saints." Hence those whose sins appear few and small to themselves; who have no heart-broken confessions to make and no tears of contrition before God, may justly suspect the genuineness of their piety.

It should, moreover, be observed, that true sorrow for sin leads the believer to place a high value upon the atonement and righteousness of

Christ. This will explain the fact frequently brought to view in her diary, that Mrs. McFarland's most humble confessions of sin and lamentations over her own depravity, are sometimes followed with expressions of great joy and peace in view of the Saviour.

To the christian who shall peruse these passages I would say—*Thou walkest on holy ground;* be serious; be devout; let thy prayers ascend to God, that thou mayest be partaker, not only of like precious faith and love, of like penitence and humility, but also of like DILIGENCE and PERSEVERANCE in christian duty.

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FAMILY CARES.

July 20, 1806. "Almost all my time is engrossed with the business of this life. Such is the situation of my family at this time, that I find but few moments in a day for private devotion. I have set apart a little time this afternoon to prepare for the Sabbath and for self-examination. Respecting the mercies I have received, I have the greatest cause of gratitude of any creature; situated as I am, with so many means of improvement in knowledge and virtue; my husband happy with his people; my family in health and peace. With regard to myself, what great reason

have I to bless God that he has laid his restraints upon me. When I see a glimpse of my own heart, by some act of unkindness to others, or some sinful secret thoughts, I am astonished that I am not cut off. O God, grant me grace to be humble. Behold, I am vile! May I not rejoice that thou, Lord, seest me; and though infinitely impure, that thou art my physician, and canst heal my backslidings, is cause of joy."

A WANDERING SISTER.

The duty of admonition and reproof is one of the most difficult which a christian is ever required to perform. Few can do it without giving offence. Mrs. McFarland was known to succeed in it better than most persons; but probably the secret of her success is not understood. The following will disclose it:

Sabbath evening, July 21. "I spent some time alone in reading the word and in prayer. I thought the path plain respecting conversing with a wandering sister. Resolved to converse with her in the course of the week. Desire to wait upon God for an opportunity; and that he would dispose the hearts of herself and friends (should they know it) in such a manner as that it may not make me appear her enemy, and may

not injure the comfort of my husband. *Then shall I not be ashamed, when I have respect unto all thy commandments.*"

On the next Sabbath evening she writes: "I endeavored yesterday to converse faithfully with a wandering sister. I desire to thank God that she did not appear to be angry with me, but took it kindly. O almighty God, who seest and knowest all my actions and their motives,—I beseech thee do not let me be a deceived hypocrite. Search me and try me. Let nothing but a sincere desire to promote thy glory be my design in what I do. When I see something of my heart, I am ready to give up my hope. But Jesus is all-sufficient. Give me faith. Draw out my heart in love to thee. O God, I give up myself and all that I have, to be disposed of as thou seest best."

GOOD RESOLVES.

Sept. 13. "I resolve, through divine grace assisting me, to aim higher in my life; to do more for God; to be watchful over my heart and conversation; not to give way to angry passions; to endeavor to do justice to the bodies and souls of those who are committed to my care; and to exercise myself in a conscience

void of offence toward God and toward men: putting in practice the exhortation I have heard this day on doing to others as I would they should do to me. Let me call myself to an account in this particular: In the past week I went to pass an afternoon with a professor of religion. Did we not unnecessarily speak ill of others? I think I did not say all in favor of the absent that I might."

HOPE OF HEAVEN.

Friday, Sept. 19. "Yesterday was laboring under weakness of body. Had some pleasing views of heaven;—no separation from friends there. Our dearest friends are there. There I hope, through the merits and mercy of Jesus, my Saviour, to dwell with Christ, the Lamb; my dear mother, and many earthly christian friends, whom I trust are already worshipping there. O let me lay aside every weight, and run so as to win the prize."

SOCIAL PRAYER.

Mrs. McFarland having been trained up in the prayer meeting held at her mother's house, in Boston, was very desirous to establish a similar meeting in Concord. She loved *social* prayer,

next to private, and as often as she could she sought to enjoy the privilege. When she came to Concord such a thing as a *female* prayer-meeting was unknown. She, at various times, proposed to hold one, but for many years could find no more than *two* persons to unite with her. The meeting here mentioned was, it is believed, the first of the kind ever held in town.

Monday afternoon, Oct. 13. The two last Sabbath evenings have been devoted to prayer with a christian friend. Last evening, by request, another was admitted. I think we experienced the fulfilment of that blessed promise, that where two or three are gathered in the name of Jesus, there he is in the midst of them. We resolve, by divine permission, to continue these meetings. Our object is to desire the influences of the Holy Spirit on our own souls and those of our relations; the town at large, and our minister. God be pleased to grant that we may experience the happiness of those who enjoy thy presence; that thou art the God of truth.

AMEN."

PARTICULAR PRAYER.

Mrs. McFarland was much in the habit of praying for particular persons and objects. This we shall see illustrated in the subsequent parts

of her diary. She regarded as *answers* to prayer what afterwards took place in accordance with her petitions; and hence found occasion for gratitude and confidence in God when the things prayed for were granted, and for submission when they were withheld. "*Thy will be done,*" was always one part of her prayer.

Dec. 27. "In the past week have experienced much benefit and peace from devoting all the time I could get in one day from necessary business, to prayer. Designed to pray particularly for a neighbor. Found much pleasure and considerable freedom in praying for this people, and friends at Boston. In one particular, thought I had almost an *immediate* answer. That evening and the fore part of the next day enjoyed a peace worth thousands; but where shall I find the cause that deprived me of it? Believe I trusted in my own strength to retain it; left watching, and soon fell into doubts and unbelief. Almighty God, help me to rely wholly on thee for grace to do any thing acceptable to thy infinite purity. Meet with me on the approaching Sabbath. Give me desires after thee. Open my mouth wide, and do thou fill it."

PRAYER FOR A REVIVAL.

Jan. 4, 1807. "How melancholy the truth, that among this great people but one, in the year past, has publicly professed Christ! O my God, my eyes are up unto thee; my expectation is from thee. Do grant us an effusion of thy Holy Spirit; grant a spirit of prayer to thy own children; purify this church; awaken sleeping professors, and the careless and secure. Bow the stout-hearted; let us see thy footsteps here. O may this be a year of jubilee to many who are now the captives of Satan. Lord, thy power is infinite. Thou art able to do abundantly beyond what we can ask or think."

ADORATION AND PETITION.

Jan. 13, 1808. "O the adorable riches of *free grace*. This plan of salvation is worthy of God! Deign, almighty God, to look in compassion on my ignorance, and teach me with the teachings of thy Spirit. I acknowledge that my ignorance is criminal. I am surrounded by the means of instruction, but have shut my eyes to the knowledge of thy character. The heavens and the earth are full of thy glory. Sanctify the means of wisdom. Open my eyes to behold thee in the works of creation, of providence,

and of redemption. May I see wondrous things out of thy law. I covenanted to be thine in my early days, and have never wished to retract the engagement, although my continual backslidings testify so much against me.

REWARD OF PREPARATION FOR THE SABBATH.

Wednesday evening, Feb. 17. "This week I feel a little more alive to spiritual things than I sometimes do: cold and dead enough at best.

> 'The little ants for one poor grain
> Labor, and tug, and strive;
> Yet *I*, who have a *heaven* to obtain,
> How negligent I live.'

I see how much I lose by my sloth. Almighty God, without thy grace I can do nothing. Be pleased to warm my heart with the blessed influences of thy Spirit. Any degree of engagedness, more than usual, under God, I impute to a more exact observance of the Sabbath. I endeavored to remember it before it came, and to prepare for it in such a way as that worldly cares might occupy but a very small portion. On Monday retained something of its peace;—yesterday had some humbling sense of my own vileness and impotence. Blessed be God for the unspeakable gift of Jesus Christ. Blessed be his free grace offered to sinners. May my soul forever bless his name for the influence of that

Spirit which I humbly trust has enlightened me to see something of the wretchedness of my nature, and the preciousness of Christ. My sins are a constant cause of my shame. O God, I desire to resign my soul to thee, entreating that thou wouldst have mercy on this thy wandering creature. Restore me to thy fold. Enable me to live near to thee; to be more watchful, meek and wise. Help me to walk before my family in a perfect way; to walk humbly with thee. Draw me, and I shall run unto thee."

HUMBLING SENSE OF SIN.

Oct. 9. "O what views have I had of the vileness of my heart! Is it possible that one who has ever experienced the special influences of the Holy Spirit, and been born again, should fall so low—so frequently in sin as I do? Almighty God, be pleased to search me and try me; discover me unto myself, and enable me to fly to the ark of safety. O help me to render to thee according to what I receive. '*Hold thou me up and I shall be safe.*'

'Look gently down, almighty grace,
Prison me round in thine embrace;
Pity the heart that would be thine,
And let thy power my love confine.' "

CONFERENCE MEETING—LOVE TO CHRISTIANS—PRAYER.

Dec. 2, 1809. "I desire to praise God for

his mercy in giving me a pleasant interview with christian friends, and for what he has done for them and by them. A number are meeting together statedly in christian conference. May the Lord, who has taught me my dependence on himself for such blessed privileges, bless these meetings, that the piety of these females may be leaven, which shall spread and increase much—to the salvation of many souls. Have I not obtained this evidence that I belong to Christ, viz. that I do in sincerity love those persons who I think belong to him, and appear the most engaged in his service?

"A female parishioner lies at the point of death. My Father, sanctify this event to all concerned. O, is she a subject of prayer, appear for her. Manifest thy power, the power of thy grace; almighty Redeemer, save her. I cast her upon thee. At thy feet none ever perished. May it please thee to give me some answer to this prayer, to strengthen my faith in thee."

WHY PRAYER IS NOT ANSWERED.

March 7, 1810. "*Ye ask and receive not, because ye ask amiss.* Methinks this is my own case. I do not receive the answers to my petitions which I expect. Let me seek the cause of

this disappointment. Does there remain any root of bitterness in my heart toward a fellow creature? *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.* Search me, O God, and know my heart; try me, and know my thoughts. Lead me in the right way. O enable me to be as tender of the reputation of others as of their life. I think one cause why I do not see the answer to my prayers, is my *carelessness.* I do not look out for the answers—and another cause is my insincerity. The hour allotted for my private devotions sometimes arrives when I feel no heart for prayer, and attend to the form without the spirit. How dull the duty when this is the case! Shall I approach the eternal Majesty of heaven with my lips, when he sees my heart wandering after the trifles of time? Let me remember that God abhors this hypocritical service. Blessed Jesus,

> 'Be thou my pattern, make me bear
> More of thy gracious image here.' "

CONCERN FOR A DOMESTIC.

Mrs. McFarland's concern for the spiritual welfare of her family, extended to every member. Every change of domestics is noted in her diary, and a suitable prayer offered for each. When

she had a young girl as help in her family, she gave her the same instructions that she did her own children; and young boarders, which she sometimes had, received the same attention.

April 8. "In the past week I have experienced a change in my domestics. May I feel my dependence on God to make this person a blessing to my family. O my father, enable me to bring the immortal soul of this person to thee in prayer. Do thou visit it with thy special grace. Enable me by thy grace to recommend religion to my family and friends. Keep me this week. Enable me to lean on Jesus."

SICKNESS—HER VIEWS.

Sept. 1. "I have been again brought very low by sickness. I thought for a few hours at one time that it would be my last sickness. My evidences of an interest in the divine favor were clouded. I seemed on the verge of eternity. O how vastly important did it appear to have an interest in Christ. Ten thousand worlds were but a straw when compared to this! Why do I live so much in doubt of my state and condition? Am I united to Christ? or am I yet an alien from him? Surely I take delight when I hear of the prosperity of the Redeemer's kingdom. I

delight to hear the distinguishing doctrines of the gospel preached, such as man's total depravity, the divinity of Christ, regeneration by the Holy Spirit, &c. &c.

"This day I had an opportunity to sit down at the table of the Lord. Shall I, the meanest of his servants, unworthy to approach unto him, be united to him in an everlasting covenant? Shall I dare to hope for an admission into his kingdom, to be a joint heir with Christ? O God, help me to live answerably to such a profession. Do keep me near to thee. May I plead with thee for my dear friends. O remember the stranger who is dear to me. Bring her nigh to thyself; help her to show forth thy praise."

REVIVAL.

July 14, 1811. "I desire to thank God for his distinguishing goodness in visiting this people with the present refreshing shower of divine grace. Twenty-eight have recently been added to the church, who give satisfactory evidence of a change of heart. Many more have obtained a hope in Christ; many are inquiring the way. May my husband be strengthened for his abundant labors. O may this revival extend to this part of the town. AMEN."

Oct. 4. "To-day I have had an opportunity of attending public worship and the ordinance of the Supper—and have witnessed the solemn scene of a child, under twelve years, taking God's gracious covenant upon her, and receiving the ordinance of baptism. May this event, which was so affecting to the congregation, be sanctified. May converts here be multiplied like drops of morning dew. I have had some longing desires for this people. O may my desires be enlarged."

PANTS AFTER HOLINESS.

Jan. 10, 1813. "O that I could use this world as not abusing it: that I could do common actions with holy aims. I do most certainly experience the truth of this assertion—'I sin in all that I do, and come short of glorifying God.' When shall I be holy? When shall I love God supremely, and do all that I do for him?—Must I be separated from this body? Shall I never be holy till disencumbered of this clog? Well, then, let me be preparing for the event; let me lessen my hold on earth. Some strong ties are already broken. It seems there are but few remaining that fasten me here. But O, am I ready to enter that abode of rest which is prepared alone for the just and faithful; where

nothing that defileth or maketh a lie shall enter? O blessed and ever animating words, 'He that *believeth* shall be saved.' 'He hath fulfilled the law, and died, the *just* for the *unjust*.'

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness;
My Jesus and my ALL.'"

FEMALE PRAYER MEETING.

How much her heart was set on establishing a female prayer-meeting, will appear from the following extracts.

June 21. In the last week I enjoyed a privilege with which I have not been indulged for a long time. A dear young friend called upon me in an afternoon a part of which I had devoted to prayer. I mentioned my design to her, who agreed to join with me. While we were engaged in the important business of uniting our petitions to the throne of grace, another christian friend came providentially among us, and joined in our requests. I thought I found some sweetness in this duty, and comfort from it for many days. How easy is it with God to effect what I have long desired: To have a society of females formed for religious purposes. My proud heart revolts at the idea of appearing forward to introduce customs which are new among my profess-

ing christian friends in this place. O God, I pray thee in thine own time and way to appear for us in this part of the town, and to work a work of grace among us."

Aug. 1. "I have been favored with many mercies the past week. Have been indulged with the privilege of uniting with a religious, female praying society in Pembroke. I desire to thank and praise God for raising up such a society. O may he appear in like manner also for this dear people. O my Father, thou knowest my desires. Have I not been longing for such a favor? Thou art able to do abundantly beyond what I can ask or think. Help me to wait upon thee still. May my longing expectation be from thee."

DEATH OF MRS. BURNHAM.*

Oct. 18. "Have heard to-day of the death of dear Mrs. Burnham. A surprising event, indeed! Well, I trust she has long been habitually ready for death. Will God be pleased to sanctify this event to all concerned. O God of mercies, pity and comfort thine afflicted servant. Take his dear children under thy peculiar care. May this event serve to quicken me, thine unworthy

*The second wife of Rev. Abraham Burnham, of Pembroke.

servant, that I may be ready for the approaching summons.

Oct. 24. "In the last week I have been called to attend the funeral of dear Mrs. Burnham. O may her falling mantle rest on me. May I catch the spirit of meekness, patience, and zeal which she exhibited, and be a follower of her wherein she followed Christ."

PRAISE FOR GOD'S GOODNESS TO ANGELS AND SAINTS.

Perhaps the following is as good an illustration of *disinterested benevolence* as can easily be found in the records of christian experience. Though the phrase may be unhappily chosen, yet it expresses an important doctrinal truth, which accords with the experience of true christians.

Nov. 28. "This evening I have had some comfort in prayer. Although I could not say with assurance, *My sins are forgiven me*, yet I think I was enabled to bless and praise God for what communications of happiness are bestowed on angels, and saints made perfect in heaven; and for those blissful moments which saints enjoy on earth from time to time. Some of them have declared that they could bear no more, and have even prayed that God would

withhold such raptures from them as seemed to threaten the dissolution of the body. Why should my selfishness withhold from him the praise due to his grace, in that I am not the recipient of this particular mercy. I receive infinitely more than I deserve."

REFLECTIONS AND EXCELLENT RESOLVES AT THE BEGINNING OF THE YEAR.

Jan. 2, 1814. "When I review the past year I am astonished at the forbearance and mercy of God toward me. I am filled with shame and remorse, to consider my extreme barrenness and unprofitable life. How long I have borne the profession of religion! how little I have done for God! I desire to lie low at his feet this evening, and confess some of the many sins which I have committed the last year. My extreme ignorance of the character of God, and of my own character; my distance from him; my ensnaring fear of my fellow worms; my unfaithfulness and want of sympathy for precious souls; my propensity to anger and impatience; want of love to God and Christ. *God be merciful to me a sinner!* Look, O my Saviour, with a pitying eye upon me. Thou knowest my frame; remember that I am but dust. Help me to open my

mouth wide for spiritual mercies with the importunity of faith. Thou knowest that this short probation is all that I have, to prepare for a vast eternity. If I am deceiving myself, search me and undeceive me. O forgive my sins, thou blessed Jesus. Hide me in thy wounds; clothe me in thy righteousness; give me an assurance of thy love; help me to be more acquainted with thee; help me to commune with thee. May I live upon thee by faith; may I walk closely and humbly before God. May I be more watchful and prayerful—more meek and forbearing.

"I resolve, by divine grace assisting me, (knowing that I can do nothing good of myself,) to deny myself every sinful indulgence; every thing that may impede my progress toward heaven; resolve to cultivate and strengthen my hope of attaining the reward of those who endure unto the end; resolve to walk more closely with God, and to cultivate ejaculatory prayer; resolve to endeavor after a more faithful spirit; to exhort my christian friends as I may have opportunity; to put away flattering words, and to speak truth with my neighbor; to cultivate a tender sympathy for the souls of sinners, and to be faithful in admonishing them. Resolve to be watchful against angry passions, and speaking unadvisedly

with my lips; to cultivate a kind and friendly disposition to all—doing good to all as I have opportunity, especially they of the household of faith; resolve to read the word of God more diligently, prayerfully and reverently. These resolves I pray God to enable me by his grace to keep."

PRECIOUS BIBLE.

Jan. 9. "I desire to thank and praise God for the resolves which he enabled me to make the last Sabbath evening. I think they have been a great restraint upon me. I have had a more comfortable week than many preceding. I think I have seen more of the excellence, loveliness and glory of God, the Father, and more of the beauty, all-sufficiency and freeness of Jesus, the Saviour, than I have ever before experienced. I have likewise enjoyed stronger hopes of heaven than ever before—and have been fully convinced from my *dear, precious bible*, that the hope of salvation is the indispensable duty of the christian, and a part of his armor, 'putting on the breast-plate of faith and love, and for an helmet the *hope* of salvation.' I pray God that I may be enabled to practice more and more the preceding resolutions."

ABSTRACT OF A SERMON TO HEADS OF FAMILIES.*

Jan. 30. "To-day have been indulged with an opportunity of going to God's house, and hearing one of his faithful servants dispense the word of life, from Psalms 101 : 2: *I will walk before my house with a perfect heart.* A 'perfect heart' is one of sincere, upright intentions. The 'walk' spoken of by the Psalmist implies the conduct and general deportment of the man. The import of walking in a perfect way before a household explained; the importance of such a walk enforced by many powerful arguments and persuasions. A man who is the head of a family must consider himself the guardian of his family, both as it respects their spiritual and temporal interests. He will present their wants before God in prayer. He will pray with them, assembling morning and evening about the family altar. As a husband he will be affectionate and forbearing, remembering the apostolic injunction, *Husbands, love your wives, and be not bitter against them.* As a father, he will be affectionate and faithful. He will remember that he was once himself a child, and will not expect too much from his children. He will convince them by his whole conduct that his heart is filled

* By Rev. Mr. Burnham.

with tenderness for them. Though they may sometimes require the rod, they will know that he seeks their good. As a master, he will be mild and gentle towards his servants, and will give unto them that which is just and equal. He will attend to his servants, to know what characters they are forming. In short, the master of a family will be concerned to exhibit such an example as will be safe for others; watchful that himself is governed by a right temper at all times; for if he is unable to govern himself how can he govern others? An interesting anecdote was related respecting the conversion of a boy who was at first affected by reading the scriptures at school, for the encouragement of parents to exert themselves to continue the bible as a school book. Much was said respecting the duty of dedicating children and families to God. Many promises and encouragements produced from scripture. God's conduct toward Abraham, &c. &c. May this excellent sermon be deeply impressed on my memory—some of the ideas of which I have endeavored to pen down. I have not done it, however, in their original order. May I bring it forth in my life and conversation."

SWEET SEASON OF DEVOTION.

It *was a remark of* the devout BRADFORD,

that "he would not give over confessing any 'sin till he felt some brokenness of heart for it; 'and would not cease praying for a particular 'blessing till he felt some relish of it in his soul." Let those christians whose seasons of devotion are governed by their *feelings* merely, read the following beautiful extract, and be admonished and instructed as to their duty.

Feb. 23. "To-day I have had some minutes of sweetness and freedom in prayer, which I *must record* for my future encouragement. Burdened with care, and sighing with a sense of my extreme deadness to any spiritual exercises, I retired to my chamber, unfitted, as I thought, for prayer, but intending to cherish for a few moments the painful emotions occasioned by a sense of my barrenness of life. There it pleased my gracious heavenly Father to meet me with his presence, and to draw forth the most ardent aspirations of my soul in broken sobs, and I trust penitent confessions, for the vanities and sins of my childhood and youth; the aggravated offences and unprofitableness of maturer years; in longing desires for the advancement of the Redeemer's kingdom, particularly in some neighboring towns and among this dear people. There I thought I had 'meat to eat of which the world knew not,'

the least morsel of which I would not exchange for all the gilded trappings and deceitful honors it could offer. My children and family were much on my heart, that God would visit them with his salvation. May I never forget this day. May I never, from this time, measure the grace and mercy of my heavenly Father by my own deceitful, backsliding conduct toward him."

JOY AT THE FOOT OF THE CROSS.

May 1. "I desire to ascribe to the free grace and mercy of God what I have enjoyed to-day. It has been a happy season to my soul. Hitherto the Lord has helped me. Have enjoyed more engagedness in prayer and hearing the word than for a long time, and humbly hope that I had the presence and blessing of Christ in the season of commemorating his sufferings and death. I felt that I needed the pardon of a Magdalen: no creature on earth so vile as myself. Yet I had a view of the willingness and all-sufficiency of Christ that was consoling beyond what any confidence in myself could ever afford. The way of salvation appeared delightful to me. I thought I was sitting at the foot of the cross, with a broken heart; accepted, through infinite mercy, and bade welcome! O that all the world could see

by faith the preciousness of this condescending, all-sufficient Saviour. Have been longing to be freed from this body of sin and death.

'When shall that day, dear Lord, appear,
When I shall mount to dwell above;
And stand and bow among them there,
And see thy face and sing thy love.'

"I am afraid the desire I have lately felt to be freed from the body arises from an unwillingness to suffer or work for God in this world. My bodily indisposition is so constant that I am unable to discharge the duties of my station with engagedness, and feel in a manner useless. O my heavenly Father, save me from a useless and indolent life. Help me to keep near to thee, thou Shepherd of my soul."

RECOVERY FROM SICKNESS.

May 22.

"'O who hath tasted of his clemency
In greater measure or more oft than I?
Which way soe'er I turn my face or feet,
I see his wonders and his goodness meet.'

"I am again raised from a bed of sickness to so much health (though still extremely feeble) as to be restored to the society of my husband and children, and to resume some portion of my cares for them. My heavenly Father triumphs over my ingratitude with his love and faithfulness. I shall want an eternity to celebrate his praises."

SELF FORGOTTEN—GOD GLORIFIED.

April 23, 1815. "For some time I have been much indisposed in body, and in darkness of mind; much distressed with doubts respecting my interest in the merits and atonement of Christ; and am now far from possessing assurance. But within a short time I have been so engrossed with a view of what God is doing in the world for the advancement of the Redeemer's cause; with hearing of the increasing exertions which good people are making to send the gospel to the heathen and to promote piety in every part of the world, that I seem to have lost sight of myself, and sometimes rejoice in the idea that God will be glorified by all his creatures. And if with respect to me it should be in the manifestation of his justice in my condemnation and eternal punishment, I must say, *Thy will be done.* For I have sinned against such mercy—such endearing restraints—such repeated admonitions —such a bountiful share of the means of knowing and serving him—that it would be just should he now say, *Let her alone, she is joined unto idols. Why should ye be stricken any more: ye will revolt more and more. Let no fruit grow on thee henceforth forever.* But O, I am yet a probationer. I pray that I may not live to heap

up wrath against the day of retribution. I will fly to the fountain opened. I will recollect the freeness of the offer of salvation: *Whosoever will, let him come.* Though the greatest of sinners, Jesus, I come to thee, my only refuge—*a sure Foundation—a Shadow of a Great Rock in a weary land—the mighty God, the everlasting Father, the Prince of Peace, mighty to save!* I want to live answerably to a profession of the religion of Jesus, who was meek and lowly. I want to feel the worth of souls, and to have a sympathy and tender concern for those who are in an unconverted state, as really under condemnation and wrath. I want to do something for God. O that I paid him the entire homage of my heart.

REVIVAL IN COLLEGES.

May 21. "Adored be the sovereign grace and mercy of God, that he is now pouring out of his Spirit on some of our colleges. Blessed be his name for what my ears have heard with respect to Dartmouth. O that this shower might extend to Concord. Come, O blessed Spirit, breathe on us here. O may we see the goings of God, our king, as others see them.

INDWELLING SIN LAMENTED.

Aug. 14. "Of late I have occasionally expe-

rienced some comfortable hopes of an interest in the blessed Friend of sinners. But O such a depth of iniquity in my heart. New corruptions seem to be springing up from time to time, and sins which I had thought subdued and slain sometimes appear to rise with increased force. My only hope and resort is to Jesus, the Conqueror. The constant conviction I have of my own weakness must drive me to him. Some sweetness of late in social prayer with two young disciples of Christ. Blessed be my heavenly Father for these companions in my pilgrimage. May our souls be watered with dews of heavenly grace. May a spirit of prayer be poured out upon us. May we experience the divine presence."

BIRTH DAY.

March 19, 1816. "My birth-day! O what contrition and shame have I felt to-day. The review of so large a portion of time which has passed since this last anniversary being added to those years which are never to return, filled up with vanity, or what is of little profit, has pained me extremely. Have I lived so long and done nothing for God? O why did I not improve the season of youth to more advantage? Why have I not obtained a more decisive and energetic

character? Where am I, and to what kingdom do I belong?

"The hope I have of an interest in the blessed Redeemer I would not part with for the crowns and riches of earth. Nay, ten thousand such worlds as this I know would not be a portion satisfactory to an immortal soul. I want no portion but an interest in Jesus Christ. His smiles can cheer the darkest gloom, and create heaven in my soul when all the world is frowning. But why do I not enjoy a more confirmed hope and more love to God? Surely I do not live and feel as other christians do. I know that God is a source of love and happiness to his children. There must be some wrong in me that my hopes are constantly mingled with so much doubting.

How accumulated and great have been the mercies of the last year. Another immortal soul committed to my care. Much pain and sickness were allotted me the last summer and autumn. I can say with the psalmist, *I was brought low and he helped me.* O how aggravated have been my sins the past year, and by what parental tenderness has God brought back my wanderings when I have most ungratefully strayed from him. O that I could render according to what I have received.

'Dear Lord, I give myself away;
'Tis all that I can do.'"

REVIVAL IN CONCORD—1816.

Sept. 14. "I have long omitted writing in my diary; have much that I ought to record of God's goodness to me and to our dear people, in pouring out of his Spirit upon this town, and in bringing many, as I trust, out of nature's darkness into his light. It must be a work for eternity to render suitable return of praise, adoration and love, for such unmerited mercy. O that I could live as I ought, after such experience of infinite goodness to me. Some of the persons for whom I have been most interested, and have for years been pleading that God would bring into his kingdom, have been, as I hope, the subjects of conviction and conversion, and have associated themselves with God's professing people."

JESUS—ALL!

June 1, 1817. "Have again had the privilege of commemorating the sufferings and death of my Lord and Saviour. Although my affections have been dull to-day, yet I trust God has enabled me to give myself renewedly away to him; humbly receiving him as my reconciled Father in Jesus Christ, and renouncing every other portion but an interest in his most gracious and well ordered covenant, for time and eternity; rejoic-

ing to accept Jesus Christ as my only Saviour,—my Prophet, Priest and King—my *Surety*, my *Shepherd, Guide, Counsellor, Advocate, Righteousness, Wisdom, Strength*, my ALL."

ABSENCE FROM THE COMMUNION.

July 7. "I have long been laboring under dullness and sloth, both spiritual and temporal—some bodily weakness, and the expectation of soon passing through an hour of nature's distress and danger. I cannot avoid the frequent apprehension, in view of my extreme sinfulness and ingratitude, that God will come out in judgment against me; that he will withhold from me the light of his countenance, and perhaps leave me to pass through the valley and shadow of death without his rod or staff—to all the buffetings of Satan's rage. But O, may I not hope in that mercy that has been so frequently afforded me? God's thoughts are not as mine, nor his ways to be measured by my ways. Yesterday a season of commemorating by this church the sufferings and death of my adorable Saviour. Though not present with the dear members at the table, yet I thought I partook some tokens of his presence and love. Blessed be God for my lot in a a gospel land. Blessed be God for my hopes of

salvation. I long to be separated from sin. I loathe myself on account of my vileness. My happiness is in Christ Jesus. AMEN."

AFFECTION AND PRAYER FOR TWO YOUNG BOARDERS IN THE FAMILY.

Aug. 1, 1818. "God has been placing me in a situation of great responsibility, by committing in some measure to my trust the care of two precious immortals. When I think that they have probably received from me some impressions that may help to give a direction to their eternal character, I tremble. I have not been faithful. I have rather, I fear, been disposed to soothe and flatter them in error than to attempt any thing like faithful dealing with their souls.

"O my Father, have I ever dropped one word for thine honor before them? Have I ever carried them to the throne of thy grace, in the arms of my faith and prayer? O hear and accept. O help me to do it now. Let them not rise up in judgment to testify against my faithfulness. O let not these dear young friends (to whom my heart is so tenderly attached) be found among those who shall be calling to the rocks and mountains to hide them from thy presence. May I improve their sensibilities in importunity and

wrestling for their salvation. O do not deny me. Thou hast bid me ask what I will."

SOLEMN RENEWAL OF COVENANT.

Oct. 4. "Have been engaged to-day in the most solemn and interesting transaction that can claim the attention of a sinful mortal—even that of renewing my covenant with the eternal God. I have availed myself of the help of Hugh Knox's form of renewing covenant, and think I have found it a most excellent assistant. I thought I felt every word of it at my heart. Last evening and this morning I had an abasing view of my backsliding and treacherous departure from my God; some new and deeper views of the defiling nature of sin; and, I trust, some manifestations of the excellency of Christ Jesus, as an all-sufficient Saviour of sinners. In his office as a *priest* I have had much delightful contemplation. How comforting the thought that my cause is in the hands of such an advocate; not an high priest who must first atone for his own sins, but a *spotless one*, ever at the throne, always acceptable,—who can be touched with a feeling of my infirmities. And although I have been troubled with wandering thoughts, on the whole have had a comfortable day. O! may I be bound by this

day's transactions to my divine Lord in a manner never to stray again. O Jesus, help me to remember the bitterness which I tasted in my late departure from thee. Do give me to feel from this time 'the slightest touches of sin quick as the apple of an eye.' 'Can I touch pitch and not be defiled?' No more can I commit the smallest sin without losing some spiritual comfort in proportion. O make me, by thy grace, a more humble and close walker with God. O make me to live more entirely and constantly by faith in Christ. O may the practice of ejaculatory prayer be revived with me. And in relative duties, help me to walk in newness of life.

"My bright Example and my Guide,
I would be walking near thy side:
O never let me run astray,
Nor follow the forbidden way

"I love my Shepherd; he shall keep
My wandering soul amongst his sheep;
He feeds his flock, he calls their names,
And in his bosom bears the lambs.'"

GRIEVING THE HOLY SPIRIT.

The following is inserted to illustrate the interest she felt in sermons on the distinguishing doctrines of the gospel.

Nov. 17. "On Sabbath day comforted and refreshed by the preaching of Rev. Mr. Patrick.

Forenoon text, Ephesians 4: 30: *And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* Some remarks on the equality of the three persons of the adorable Trinity, or different offices and characters maintained by the divine being. God the Father, the Creator; God the Son, the Saviour and Redeemer; God the Spirit, the Sanctifier and Comforter. Saints and sinners both grieve the Holy Spirit. He often strives with sinners to induce them to attend to the things of religion. They seem to be almost persuaded to become christians, but soon return to their business or pleasures, and lose their impressions. They often hear the word with some application to themselves, but riches, cares, &c. soon choke the seed, and it becomes unfruitful. Christians grieve the Spirit by departure from their first love, by conformity to the maxims and customs of this world, &c.

"*Sealed unto the day of redemption:* This expression sufficient to confute the idea of falling from grace—a christian to-day and a sinner to-morrow. Not 'sealed' for a day, or a month, or a year, but '*unto redemption.*' May God in mercy quicken me to a prayerful attention when hearing sermons."

A RAINY SABBATH

Nov. 29. "Very rainy day. Some doubt this morning respecting the path of duty: whether to attend public worship. When God's house is forsaken, he is dishonored. Shall I join those who wound my adorable Saviour, whose compassion and forbearance is so unwearied toward me? No, sooner will I suffer some inconvenience and hardship to attend on the ministration of his word—some sacrifice of ease—some exposure of health.

'Angels, who make the church their care,
Shall witness my attendance there.'"

SABBATH SCHOOL.

Sabbath schools were commenced in this town about the year 1817. In the fall of 1818 all the children who had attended the Sabbath school assembled at the meeting-house, for the purpose of being publicly addressed. The deep interest Mrs. McFarland felt at the sight is expressed in the subjoined extract. Her own labors in the Sabbath school will be the subject of a subsequent chapter.

"A delightful view to-day of the children and youth assembled, who have attended the Sabbath school. What a crowd of thoughts! Immortals, probationers! Some bearing the seal of God's gracious covenant; others equally engaging and

promising have been denied privilege. By whom? the author of their life! Agents to advance the millenium. Harriet Newells—faithful missionaries to heathen lands! Others, laborious and self-denying, patiently performing the arduous routine of parochial duties, where the prophet is almost without honor. Must some finally, with all these privileges, sink down into eternal sorrow? *God forbid!* O make these means effectual. Sanctify them through thy truth."

PRAYER FOR MRS. ROWELL.

The person here named is still living, but in a state of extreme bodily and mental weakness. It must be gratifying to her family, friends and relations to read the following prayer in her behalf.

Nov. 20, 1820. "I have had (or thought so,) sweet enlargement in prayer this evening, for Mrs. Rowell, very sick. O what a dear privilege is a throne of grace, to which to repair with all our wants. I cannot see this sick friend, whom I love and esteem; but I can ask for her the supports of almighty grace and love,—the smiles of my heavenly Father, the least glimpse of which will fill the soul with ineffable delight. May heaven be open to the view of her faith, and an abundant entrance administered to her soul *when she* shall be called hence."

GREAT PEACE IN BELIEVING.

June 20, 1821. "Since the death of my dear little Miriam I have been for many weeks walking in extreme darkness; bodily health very low; spiritual comforts still more sunken; for many days almost without hope. But blessed be God, the Father of mercies, for the dawn of a happier day! I begin to take some hold of the hope set before me in the gospel, and to see again the preciousness of redeeming love, displayed in the character of my adorable Saviour, Jesus Christ. I can now look with delight on him as my prophet, priest and king, and renewedly enter into covenant with him, which in my darkest seasons I did not wish to retract, although my evidence was so much obscured. I would hail thee once more, my great High Priest, whom I know can be touched with a feeling of my infirmities. I have experienced much sympathy from dear christian friends; but I know that thy tenderness is infinitely more endearing. Theirs, through thy blessing, has been sweetly salutary and helpful. Thine I desire to receive as satisfying, efficient, all-sufficient. I rejoice in thee as my only portion for time and eternity; and would renounce more entirely every idol, and entreat thee to captivate every faculty and power of my

soul. Not only my prophet, priest and king, but the espoused head and husband of my heart forever.

'Infinite love! almighty grace!
Prison me round in thine embrace.'

"O how ineffable the bliss of being pervaded by infinite love, in every space which I inhabit! What an enrapturing thought that a holy God is *every where!*

'Lives through all life,
Extends through all extent.'

"Nothing but the repulsive power of sin prevents every soul of man from being filled with the essence of deity. My King, subdue my hateful sins. When shall I bask in the sunbeams of the eternal love of God? O divine Spirit, breathe upon me something of this flame. Let me, O my Father, God, feel for one hour as those do who are thus privileged—as the redeemed in heaven feel, or as angels. I know the time when I had no such desires. Hast thou not created them? Satisfy them, thou exhaustless Fountain.

'For thee I pine, and am for thee undone,
As drooping flowers, that want their parent sun.'

"What is earth? What are all the endearing connections of life, without my God. With his love and his blessing they are sweet streams. When I do not receive them from him they bring me many a sorrow. It distresses me to think of

again departing from my Saviour. My treacherous heart I fear will soon lose this relish of a Saviour's love. 'Give me to feel the slightest touches of sin quick as the apple of an eye.'

"The last Sabbath a sweet season; privileged beyond the common. May this be the inquiry of my heart—'What shall I render unto the Lord for all his mercies toward me?'"

FAST DAY.

Mrs. McFarland very conscientiously observed the days of fasting and prayer appointed by the chief magistrate of the state. She usually recorded in her diary her exercises on these occasions. The following is a specimen.

April 4, 1822. "This day has been set apart by our first magistrate as the annual season for fasting, humiliation and prayer. By God's grace I have endeavored to spend it, as much as my bodily health and circumstances would permit, in reading the word of God and in prayer—in confessing my individual sins—those of every member of my family, and people: in confessing them with all their aggravations, and spreading them, again and again, before God, and in pleading with him for the mercies which we need. I desire humbly to thank and praise him for the

assistance which I trust he has afforded me at this time, in bestowing something of that brokenness of heart and contrition which he will not despise; in setting before me, in an affecting point of view, many particular sins, and enabling me to wrestle with him, who hath all hearts in his hands, and can turn them as the rivers of water are turned, that he will give me true repentance, and turn me from them so effectually as that in these particulars I may walk in newness of life; for freedom and importunity in wrestling for the souls of my children,—for all my dear professing christians in this place; and for those who are walking in the broad road to eternal ruin. I think I have had more freedom and enlargement than I have found for a long time. O my dear children! My Father, make them thine. My dear christian friends! Make them wrestling and prevailing ones with thee. O for those who are dear by ties of gratitude and affection! O for devoted missionaries of the cross! O for the universal spread of the Redeemer's cause! May the Hearer of prayer hear and answer these my requests."

ANSWER TO PRAYER.

Dec. 24. "I was much comforted yesterday

by hearing of one, (Dr. B—d,) who has gone a distance from this place, and has publicly owned Christ in the place where he resides. My heart rejoiced in the intelligence, because he had been a subject of particular prayer with me. Shall I dare to conclude that I am a co-worker with God, and that I was inclined to these desires of salvation for that soul by the ever blessed Spirit of God? And when my heart longs for the conversion of any acquaintance, shall I think it is a motion of the Holy Spirit, and pray and wait till I find the desire accomplished? O may the Lord enable me so to do!"

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In closing these extracts from her diary, it must be gratifying to the christian reader to be introduced to the PLACE of her devotions, and to know the hours of the day in which they were usually performed.

Besides her stated times for private devotion, early in the morning and in the evening, she often retired for prayer about the middle of the forenoon. Though it was sometimes difficult for her then to leave her business, yet she would break away from it, once remarking to some one, 'that this was the very time when she most needed prayer,—when the perplexing cares of

life were most liable to trouble her, or to absorb her mind and heart.'

Sometimes when the care of a young child prevented her evening season of devotion, she would rise from bed, after her husband and child were asleep, and spend an hour in prayer.

"For many years," says Mrs. Buxton, "her place of retirement was the 'north chamber.' This was the most retired room in the house, and in summer the most comfortable. It was endeared to her by its being so often the resting place of the wayfaring missionary or minister, when he turned aside to tarry for a night. She felt that the prayers of such visitors had made it a consecrated spot. She had sometimes occupied the room herself, in seasons of sickness, and afterwards loved to call to mind the support and comfort she had there received. It was a large, airy chamber, well shaded in front by the tall poplars in the yard, and generally was kept rather dark, by the shutters being closed. The furniture was simple, and not of modern date. At the side of the bed stood the low arm chair in which she sat, and her shawl or old cloak were generally thrown over it. Near her chair was placed an old fashioned stand, on which was her bible, and sometimes her hymn book, or im-

plements for writing. This place of her retirement had a comfortable and inviting appearance. One of the earliest of my recollections is of going there with her, when too young to attend school. There, standing at the side of her chair while she knelt before it, I tried to get some conceptions of the unseen being whom she was addressing. Here we were taken Sabbath afternoons in summer, for our catechetical exercise. We always went into this room treading softly, and suppressing our voices, so often had we been told that we must keep still or be sent out; and from these early habits the room has always had an air of stillness and quiet. It was the place where the female prayer meeting was held for several years after its establishment. Since that time it has often been the scene of social prayer—my mother inviting one friend to go up there with her, and sometimes several. I believe that by more blessed saints than one the *north chamber* 'will be remembered in heaven.'

CHAPTER VII.

LETTERS WRITTEN DURING HER MARRIED LIFE.

MRS. MCFARLAND'S epistolary correspondence was never very extensive. She cherished a strong attachment to her native city; visited it as often as circumstances would permit, and kept up a correspondence with a few friends of her youth and family connections in that place. After the death of her husband, her letters were more frequent, and to a greater number of individuals. The extracts which follow, from letters written during her married life, will serve to illustrate still more fully the various traits of her character:—especially, they will show the *ruling passion of her heart*—THE LOVE OF CHRIST. It is pleasing also to trace in them the influence of the female prayer meeting which she attended in her youth, and in which she felt the liveliest interest until her death. If the present members of that prayer meeting shall read these pages, may they thank God and take courage, in view of the influences which have flowed out

from the hallowed place of their meeting in streams of mercy upon the world.

FEMALE PRAYER MEETING.

TO MISS F. H., OF BOSTON.

"CONCORD, N. H. Oct. 9, 1806.

"*My dear friend:* Your last friendly letter has often refreshed and animated my spirits. Your progress in knowledge and piety makes me ashamed of my own deficiency and indolence in all the noble pursuits of life.

"My friend, we know not what is before us; what trials our God will see best to appoint us. Let us be careful to secure our interest in 'the Lamb of God, who taketh away the sin of the world,' and all will be safe. How rich and free the gospel offers of salvation are! Surely, every mouth will be stopped, and all the impenitent remain guilty before God. Jesus Christ has not only died to make it *possible* that some may be saved, but *all men*, every where, are *commanded* to repent; and this is the condemnation, that light has come into the world, but men have loved darkness rather than light. We are promised grace for grace. O, let us 'gird up the loins of our minds,' and 'lay aside every weight,' and so run as to obtain the prize. May we be helpers together here—furtherers of each other

in our way to the kingdom; and through the infinite riches of free grace, be admitted to spend an eternity together in praising and serving our divine Master.

"I am happy to hear that you still meet with our christian friends at my dear mother's; a 'privilege' indeed, to enjoy their friendship and be interested in their petitions. None owes them more (under God) than your unworthy friend. There, in early life, I witnessed the power of religion in the hearts of its votaries; there I witnessed the faithfulness and mercy of God, as a prayer-hearing and answering God; and from the example and influence of such, I hope I have been constrained to believe in, and seek, their God and Saviour, as my all-sufficient portion.

"Go on, my dear friend, in the path you are now walking, and I trust it will prove that of the 'just, which shines more and more unto the perfect day.'

"Yours with esteem and affection,

E. McFarland."

INVITATION TO PERSONAL RELIGION.

TO MRS. S. H., OF BOSTON.

"Concord, Nov. 20, 1806.

"*My dear friend:* Your situation in life is

calculated to produce much comfort to yourself; and I hope while you share so many temporal blessings, you desire and experience the happiness of those 'whose souls are in health and prosperity.' My friend, you have been the subject of many prayers; and I hope that divine grace which has been implored for you will induce you to present yourself an acceptable sacrifice to God, whose you are by every possible obligation. Jesus is waiting to be gracious to you, and witnesses the first motion towards himself. The parent of every returning prodigal, while we are *yet a great way off*, is represented as hastening to welcome us *with the best robe*. O! may you be the joyful receiver of this all-sufficient righteousness, and set your face Zionward.

"Yours with affection, E. McFARLAND."

VIEWS IN SICKNESS—DOCTRINES.

TO MISS F. H., OF BOSTON.

"CONCORD, Sept. 2, 1810.

"*My dear friend:* I have recently experienced very largely of the divine goodness, in restoring me again from sickness to a comfortable share of health. I have been brought very low. For a few hours at one time I thought it would be my last sickness. O, how vastly important

then did religion appear to my view. I wanted to have all my friends earnestly engaged in a preparation for death. My complaints were of a kind that reduced me very rapidly; and when it seemed that the foundation for life was *almost* spent, I fainted for some time, and the disposition to faint continued two hours. Eternity never appeared so immediately in view; an interest in the righteousness of Christ precious beyond expression. Let me have an interest in your prayers, my dear friend, that this reprieve from death may not eventually enhance my condemnation.

"I am happy to hear that you are settled under the preaching of Rev. Dr. Griffin. I think it important what sentiments we adopt; and in the present state of religious affairs it becomes us decidedly to espouse the interest of our injured Redeemer. I am at a loss to know how any can read the scriptures, candidly and impartially, and still deny the divinity of Christ; and is it not alarming that any of the preachers of the gospel do openly declare their indifference to the doctrines of total depravity—personal election—of the final perseverance of the believer, &c.? I find, by a sermon lately printed at Boston, that *one* does, if no more. I think, my friend, in

order to have faith in Jesus Christ, it is necessary to be acquainted with his character. The first attempt of this kind must introduce us to these doctrines. But O let me with much humility and caution speak of the errors of any. I have many fears respecting my own sincerity, and need the prayers of my friends in order that I may not be deceived at last.

"I had a very agreeable interview with my dear friends of the society when last in Boston. I cannot describe to you my emotions when I first entered the room where this truly respectable number of christians were assembled. I had never met with them before without my dear mother. It brought the scene of her death immediately to my recollection. The pious petitions of our dear, aged Mrs. Winslow, which were ascending at the time, impressed me forcibly with a sense of my unworthiness. I felt that God was there, and I must shrink from such purity. Yours truly,

E. McFARLAND."

THE TIMES.

TO THE SAME.

"CONCORD, Aug. 26, 1812.

"*My very dear friend:* Your letters express

a degree of piety to which I have not attained. In one of them you inform me that you have been brought low, and apparently near death; that you felt an entire resignation, and even a wish to leave this world. I think much of death, but have never been devoid of a dread of its approach. I have many fears of the sincerity of my profession and the foundation of my hopes. O may I not be deceived in so momentous an affair. Should I be found among the *many* who will say, 'Lord, Lord, have we,' &c., to whom the Judge will answer, 'I never knew you,'— how beyond description aggravated will be the condemnation of such an one!

"What is the opinion of my friend respecting the times? Do you not think that clouds of the most threatening aspect are gathering about America? Perhaps I am prone to view the darkest shades of the prospect exclusively; but as a nation, are not our sins aggravated? Does not the breach of the Sabbath, the lukewarmness and neglect of discipline in our churches, with the spirit of infidelity which prevails so much in our land, call loudly for the divine vengeance? All this, too, from the descendants of that race who were landed in this wilderness; who were nourished with so much care and pros-

pered beyond example. I feel that we deserve the severest chastisements. May infinite mercy mitigate or avert them.

"I believe I last summer informed you of the attention to religion which prevailed in some parts of this town. Within about fourteen months there have been more than eighty added to the church under the care of Mr. McFarland. These persons generally reside about six miles from us. There have been some very agreeable additions, however, from the village in which we live, though the number is small. I have reason to blush and mourn, under a sense of my own unprofitableness; but for this I desire to be grateful, namely, that I feel a sense of my coldness; that I have some desires for quickening influences; that I long for christian communion, and to be made useful in the vineyard of my Lord and Master, if it is in the meanest office. May my portion be among the followers of Jesus Christ, however poor and despised they may be. Yet I know that more are for them than against them, and that his cause will finally prevail, even should persecutions arise. Yet his promises are suited to every trial. As our day is so shall our strength be; and if called to suffer and die, he will make his people more than conquerors.

"My children are healthy. The number has risen to four. I feel inadequate to the task of rearing plants of such inestimable value as these immortals. I can say, *Hitherto the Lord has helped me.* When you write, do suggest some hints respecting this part of my duty.

"Your truly affectionate friend,

E. McFARLAND."

DEATH OF CHRISTIANS.

TO THE SAME.

"CONCORD, July 2, 1813.

"*My dear friend:* Your account of Mrs. Holmes' death is calculated to animate the hopes and strengthen the confidence of the christian in the Redeemer. In the death of christians we may see much of the sovereignty of God. The beams of light and joy which are abundantly bestowed on some, we find are wholly withheld from others, for whom we *must* indulge hopes equally strong. God doubtless has important designs, both toward the dying christian and surviving friends, in his dealings at such a time. I thought that in the death of my mother I was taught more of the sovereignty of God, and our entire dependence on him, than I had learned before, or could have learned in any other way.

"I hope, my dear friend, that we both realize that we are living for eternity. O let us conduct always in a manner answerable to the hopes and expectations of the christian.

'His hand the good man fastens to the skies,
And bids the earth roll on,
Nor heeds her idle whirl.'

Nothing but religion is a support sufficient in view of convulsing nations and the divine judgments which are evidently abroad in the earth at this time. I want to feel more alive to the divine dealings with us. A strange insensibility seems to pervade all my powers toward this subject. But I fear that it is not *strange* for me—I fear it is habitual. Pray for me, my friend, that divine grace may be afforded sufficient to my necessities.

"Your affectionate friend,

ELIZABETH McFARLAND."

CONFORMITY TO THE WORLD—MILLENIUM.

TO THE SAME.

CONCORD, August 20, 1815.

"*My dear friend:* Your letters have often warmed my heart and quickened me in my course. When I had the pleasure to see you in January, you flattered me with the hope of having a visit from you in the spring; but like many other earthly hopes, it has proved delusive. Will you

write to me soon, and communicate some of your spiritual comforts and sorrows. Say something to animate my sluggish heart. I am filled with confusion when I think of the barrenness of my life; my conformity to the maxims and customs of this vain world; that I am actuated so much by its spirit and temper. Is there not, my friend, a very criminal conformity to the world among professing christians? At such a time as the present, when God is working wonders in the earth, would it not become us to be laboring entirely for him? I seem to do nothing for him. If I have one talent I fear it is buried in a napkin, and I shall merit the reward of the slothful servant. Do pray for me, that I may be quickened to do something as I ought to do. You are again in the enjoyment of mingling in the dear social circle for prayer. Distinguished privilege! I was, when thus indulged, insensible of its magnitude, but now consider it as among the greatest blessings of my life. It was there I witnessed the fervor of devotion, and the prayers of faith, before I could feel them my own. By witnessing the consistent lives of those engaged, I could see that religion possessed an intrinsic excellence; and, by the blessing of God, I think I was drawn to pursue it as the chief good. I

doubt not but that praying society has been an instrument of the greatest good to the world. How much it has done in procuring the late and present revivals in our colleges, and of sending missionaries to the heathen, we never shall know till the Judgment of the Great Day. I believe it will be found to have a large share. Will you think that I *complain* too much, when I tell you that I have been favored but very seldom with an opportunity of uniting in private prayer with any females since I have lived in this place? I have repeatedly made the proposal of commencing a society of this description, to some professors, but a plan so novel has not been pleasing to them. But God appears at present to be stirring up some in different parts of the town to this effort. Two little meetings are begun at parts of the town distant from us, and I have the satisfaction of uniting with two young female disciples of Christ in my chamber on Wednesday evenings. Pray for us, that we may have an unction of the blessed Spirit, and that this may be as leaven, that shall spread far and wide. There is at present something of a revival in the town of Boscawen, adjoining us on the north. I hope we shall not be passed by.

"What an interesting age is the present!

Are you not filled with wonder and delight to behold what God is doing in the earth? Do not the times seem to indicate that the millenial glory is already dawning upon us? Almost every week produces some new plan for active benevolence. O that I had the ability to engage in them all. How animating is the encouragement afforded to the foreign mission! Already is Ethiopia stretching forth her hands unto God, and various parts of the wilderness blossoming as the rose. The last autumn I had the privilege of attending the meeting of the General Association of this state, where were delegates from other states. I was pleased to hear the communications of revivals in different parts of our land. Female prayer meetings were honorably spoken of by a number of gentlemen; and the returns being made from our bible and missionary societies at the same time, rendered the meeting highly interesting. It appears that God is not only exciting women to take an active part in building the Redeemer's kingdom, but in several instances *little children* have associated, to present their infant offerings.

"My paper reminds me that I must hasten to a conclusion. Do, my dear F., write me soon, and when you get access to a throne of grace

remember your unworthy friend. O think likewise of my children. The care of these immortals is constantly on my heart. O may I find grace to be faithful. My daughter S. (who was last year brought apparently to the gate of the grave, and raised again, to the astonishment of her physicians) is somewhat companionable for me. She sews and reads with me; and the Memoirs of Mrs. Newell and Miss Woodbury excite considerable interest in her heart. Will you remember me respectfully to your mother, affectionately to your sisters, and any members of the dear society who you think remember

"Your friend, E. McFARLAND."

CHILDREN—HOPEFUL CONVERSIONS—THE TIMES.

TO THE SAME.

"CONCORD, Dec. 21, 1815.

"*My very dear friend:* Your favor of the 25th ult. and congratulations on the birth of an infant, I have received with much affection for you, and I hope gratitude to God, the giver of every good gift, for his goodness in bestowing such a friend.

"I feel that my responsibility is augmented by this new charge. When I am continually exercised with the requisite care of the bodies of my

children, and consider that the immortal part is of infinitely more importance ; that in every hour they are receiving some impression from me which will serve to give complexion to their character through a boundless eternity, I tremblingly ask, Who is sufficient for this duty? Were it not that the meanest of God's creatures may have access to a throne of grace, I must despair. It is from thence I derive all my strength, for in me there dwelleth no good thing.

"I rejoice that I am not forgotten by dear Mrs. Waters and Mrs. Mason. I consider them among my spiritual mothers, and blush that from such advantages as their society affords I have made no greater improvement. Mr. McFarland and myself have lately been made happy by the hopeful conversion of three young ladies in our society. They have been among the gay and thoughtless somewhat distinguished. Two of them were for some time in great distress, but now express a hope founded on the righteousness of Christ. The serious impressions of the other are of an earlier date. Her mind for a year has been much exercised on religious subjects ; her opposition to the divine character very apparent to herself; the doctrine of election very offensive. She said the idea of annihilation was

much more comfortable. I have had repeated opportunities of conversing with the two first mentioned. Have increasing hope that it is a real change wrought in them by the Holy Spirit.

"Our God is indeed a wonder-working God. Are you not delighted with what he is doing in the world? Missionaries multiplying, and going to the benighted corners of the earth; revivals in our colleges, in number and degree almost unprecedented, and an increasing disposition to settle ministers of the gospel in all parts of our country. This is the Lord's doing, and marvellous in our view.

"With assurances of esteem, E. McFARLAND."

FRUITS OF A REVIVAL.

TO THE SAME.

"CONCORD, April 30, 1817.

"*My dear friend:* I have heard you say you were fond of passing the month of June in the country. This is a time when Concord perhaps appears to the best advantage, as the General Court hold a session in that month. I hope I shall see you here at that time, if not before. The revival of religion has abated in some measure, but our society is such as I think would afford you pleasure. O my friend, my obligations

to our heavenly Father have been much increased by the work of grace he has been pleased to perform among this dear people, by two seasons of harvest since my residence here. The former was the first the town ever knew. In the latter, many of the young and gay have had their course arrested, and I trust and believe their feet turned into the path of life. Only a little more than two years, and there were no prayer or conference meetings among us; now there are several stated ones, and three societies for missionary and other benevolent purposes. How salutary the influence of true religion to ameliorate the condition of human life! May its benign effects be known in every part of the earth. Are you not delighted with the accounts which we receive from time to time of the advancement of the Redeemer's kingdom in the hitherto benighted corners of the earth! This is surely the Lord's doings and marvellous in our eyes. How sweetly are the prayers of our dear mothers answered at this time. They were dictated by the Holy Spirit. What a privilege to have been trained up with such examples of piety before us; to have had opportunity of witnessing the wrestling of those female Elijahs. O what will my condemnation be, if I am lost from such advantages.

"Yours with affection, ELIZ'H MCFARLAND."

CHRISTIAN WARFARE.

TO MRS. S. H., OF BOSTON.

"CONCORD, Dec. 4, 1818.

"*My dear friend:* I wish to be remembered to your sisters. Is L. with you? Has she sought and found the Saviour of sinners? If she has not, entreat her from me to lay aside every other concern until she can say, 'I have found him of whom Moses and the prophets did write.' This friend will never forsake her. He will bring consolations to her that will solace every sorrow.

"Does my dear Mrs. H. find herself advancing in the divine life? Amidst her worldly prosperity and numerous blessings, is her soul 'flourishing in the courts of our God.' You doubtless find this a *warfare.* The sinner unawakened is led an easy captive in the bonds of Satan. When once the soul is convinced of its ruined state by nature, and is brought by grace to enlist in the service of Jesus Christ, then the conflict begins; Satan opposes, with all his legions, the salvation of that soul. And when we think of the weakness of our nature, is it not a wonder that we are not overcome? But our strength in the Lord Jesus is sufficient for the contest, and he has assured that every true believer shall be more than conqueror. Let us

strive, not as those who beat the air, but as resisting principalities and powers. May we keep heaven in our eye. May we be stimulated by the recollections of what our divine Master has done and suffered. Let us not shrink from danger or hardship in his cause; let us study and prize his word, and live in habitual readiness for the summons of death.

"O, my dear friend, how formidable are the three grand enemies of our soul—the world, the flesh and the devil. How prone we are to forget watching, and give them advantage. May we have the christian armor always on, and be always useful.

"Your friend, ELIZABETH MCFARLAND."

RECOLLECTIONS OF CHILDHOOD.

TO THE SAME.

"CONCORD, Oct. 26, 1819.

"*My dear friend:* A favorable opportunity presents for writing to Boston, which I readily embrace to address a few lines to my dear Mrs. H., the companion of my childhood and friend of every age. Do you not often recollect the pastimes of our youth, and sometimes heave a sigh of regret that the time thus spent was not more advantageously employed? A friend, in

conversation the other day, asked me whether I should be willing to live my life over again? My reply was, that if I could perform every duty just as it ought to be done, instead of doing as I had done, I should we willing;—otherways, not for worlds. This remark I can now apply to those past scenes. O that we could inspire the rising generation with a sense of the importance and worth of time, and the certainty that every action of every day helps to fix a character for *eternity!*

"Yours, E. McFARLAND."

SICKNESS—CONSOLATION.

TO MRS. E. M., BOSTON.

"CONCORD, March 15, 1820.

"*My dear friend:* Through the goodness and mercy of God I am again able to address a line to you;—a pleasure with which I did not expect, four weeks since, ever again to be privileged. I was at that time brought very low, and in the view of physicians and other friends, was at the brink of the Jordan of death. Perhaps you may wish to know what my feelings were at that time. For one or two days my sins seemed to be set in order before me. They appeared innumerable, and of the most aggra-

vated description. I could look at nothing but my sins. This I think was on Friday and Saturday. On Sabbath morning I began to meditate on the crucifixion and resurrection of our Saviour, and his work of redemption. These subjects sweetly occupied my mind for several days. I thought of the character of some of his followers and attendants at that time. There was Mary, out of whom were cast seven devils. There was Peter, who denied him with oaths and cursing; and although my sins appeared more aggravated than those of any other, yet I saw that these would not shut me out of heaven if I had but repentance and faith in this adorable Saviour. His character appeared infinitely lovely. The words from Watts' hymns:

'Jesus, my God, I know his name,'

were charming, and filled me with delight. O how can any one deny the full divinity of Jesus Christ! I thought my whole foundation of happiness would be removed if this doctrine was not that of the bible. I thought I could cheerfully follow such a master, even should I be denied an evidence of my own interest in his mediation. 'Though he slay me I will trust in him.' When I found I was recovering, at some times I felt disappointed; at others, pleased with the

prospect of being returned to my family and friends, hoping I should do better than I had done before. Yours,

E. McFARLAND."

DEATH OF DEA. THOMAS W. THOMPSON.

TO MISS F. H., BOSTON.

"CONCORD, Dec. 14, 1821.

"I am really mortified, my dear F., to think how much time has elapsed since I saw you, without having written you one letter. I have no apology to offer, and you must impute this ungrateful silence to an extreme indolence of mind: of *mind*, I say, for although my pen has not been employed as much as it ought to have been, yet of *bodily exercise* I generally have enough to prevent any remorse of conscience.

"Our dear friend, Deacon Thompson, has been removed from us to brighter scenes, as I suppose you have been informed. 'The chamber where the good man meets his fate is privileged beyond the common walks of life.' This privilege was mine when he took his flight. I received a request from Mrs. T., at about twelve o'clock, to come to the house. He expired at 7 in the evening,—tranquil, and firmly expressing his confidence in God, through the merits of

Jesus Christ. He had for many months been apprized that the grim messenger was advancing, and steadfastly prepared to meet the event, by 'setting his house in order;' which I believe he did in spiritual and temporal concerns, so that he had nothing to do but to die. Mrs. T. exhibited the christian in her deportment—calmly reposing on the widow's God.

"I am at present exercised with very sore eyes, which I am endeavoring to relieve by blisters. These little alloys in our comfort serve to teach us that this is not our rest. May our title be secure to that state

'Where pleasures all sincere,
Glide on in crystal rills;
Where not a dreg of guilt defiles,
Or grief disturbs the stream.'

"Yours, E. McFARLAND."

DISMISSION OF DR. M'FARLAND.

TO THE SAME.

"CONCORD, Nov., 1825.

"*My dear F.:* Your favor in March merited an earlier answer. It may gratify you to be informed that it came at a season peculiarly needful, and was consoling in an hour of trial which I was then experiencing. It was just at the time of ordaining our young minister, successor to my husband, whose uniform health and firm

constitution in former years had been such as never to lead me to an expectation that for want of it a separation from this beloved people would ever take place. But such, my dear friend, is the case. It is God's will, and I ought to say, *Let him do as seemeth him good.* I think I desire to say it; and sometimes I have thought that by divine grace it was the language of my heart. At other times I find much that seems like wishing it might have been otherwise; and for a number of days have been engrossed in reviewing former privileges, and saying, *O that it were with me as in days that are past.*

"Mr. B. has married and brought an interesting, pious and intelligent young lady to us from Connecticut. She is under nineteen. We are much pleased with her. Pray for me, that I may have wisdom and grace to feel and conduct in a right way under this new change. At present I feel quite as though I had gained a prize, her conduct toward Mr. McFarland and myself has been so agreeable. I desire to lean on God. Pray for me, that, all unworthy as I am, I may be enabled to be stayed upon him in all conditions. In much affliction,

ELIZABETH McFARLAND."

DEATH OF DR. M'FARLAND.

TO THE SAME.

"CONCORD, May 23, 1827.

"*My dear friend:* Your last letter was truly valuable and comforting to the sorrowful bosom of your friend Elizabeth, whom an all-wise God has seen fit to deprive of the companion of her life. Yes, my dear F., I now address you a bereaved widow. The arm on which I have leaned for so many years, is cold in death! The voice which has so often cheered me, is forever silent; and the eyes which have looked serenely upon me for many years, are closed!

"But, my dear friend, I have been comforted in this affliction. I have kept about my family cares, and in general am composed. Sometimes a burst of sorrow overtakes me. I have thought I had divine support. I have found at times, if I am not deceived, strength equal to my day, and could testify to the faithfulness of God's promises. I have endeavored to take hold of them, yes, to grasp them, as all my hope; have found them all yea and amen, sweet, delightful. Sometimes a view of Canaan seems a near prospect; the Jordan but a step. Sometimes a view by faith of a crucified, an almighty Sacrifice,—a

glimpse of the reconciled face of my heavenly Father, removes every sorrow, and I feel as though I could bare my heart anew to the vicissitudes of life, and welcome the cross. Again I plunge in sorrow, despond, and almost complain of my Father's dispensations. What ingratitude! When I look back on all the way by which he has led me, I know it is the right way; and were it not for an incorrigible temper it would all have been a pleasant path through life. I should have received every change with calm submission and grateful love. O that I might *now* have a right frame of spirit; that this severest stroke might produce the most entire effect upon me, and that from henceforth I might walk in newness of life.

"Yours, ELIZABETH McFARLAND."

CHAPTER VIII.

HER INTEREST IN MISSIONARY, CHARITABLE AND RELIGIOUS SOCIETIES.

THE remark of our Saviour, *that the tree is known by its fruit*, was, perhaps, never more beautifully illustrated than by the abundant 'good

works' which Mrs. McFarland performed, in order to promote the temporal and spiritual happiness of her fellow men, and to extend through the earth the kingdom of the Redeemer. Her *devotional character* was private; no one knew it, except by inference from what they saw in her life. But in her efforts and labors to benefit mankind she could not be altogether concealed from observation. Though it is true 'that *her* left hand knew not what her right hand did,' yet her exertions for the welfare of others were so various and unremitted as to constitute a prominent part of her character. These exertions were wholly the FRUIT of her deep religious principles, and in this respect are worthy of imitation.

NEW-HAMPSHIRE CENT INSTITUTION.

As Mrs. McFarland was extensively known on account of her connection with this Institution, I propose to give a brief history of it, from its origin till the present time.

In a conversation with her about six months before her decease, I said: "Mrs. McFarland, can you give me an account of the origin of the *New-Hampshire Cent Institution?*" "O yes," she replied: "At a time when the funds of the New-Hampshire Missionary Society were very

low, and the ministers engaged in it were much disheartened, I suggested to a few of them at our house that they should form cent societies, like those in Massachusetts. My suggestion pleased them, and the first society was formed in this town, auxiliary to the Missionary Society. I was appointed treasuress; but then," she added, with her characteristic humility, "had I thought of its ever becoming an institution for the state, and collecting annually so large a sum as it has some years, I should hardly have been willing to hold so important an office in it."

"But whence," I asked, "arose your interest in a cent society?" "I remember well, and will tell you. A company of praying women used to meet in a large upper room at my mother's house, in Boston, once a week. Although I was young, and not then a professor of religion, I was invited to go in to the meeting. The room was fitted up with blinds after my father's death, on purpose to accommodate the ladies' prayer-meeting. I recollect that during Election week, in May, a number of ministers,—Dr. Spring, Dr. Emmons, Mr. Sanford, and 'Father Niles,' as they called him,—came to my mother's, and requested the use of that room, to consult together about forming the *Massachusetts Missionary*

*Society.** They met four or five times during the week, and then resolved to form the society. A number of the same ministers put up that week at my uncle's, Mr. Simpkins', whose wife was a very godly woman, and at her table the plan of a cent society was proposed, I think by 'Father Niles' or Mr. Sanford, and was there also agreed upon. The ladies who met weekly for prayer were greatly interested in this object, and used to converse about it and pray for its success. This is the way I came to feel so much interest in it."

In this conversation Mrs. McFarland omitted one circumstance, which she had mentioned to others, viz.: That when wine was set on the table at her uncle Simpkins', and the glasses filled for the ministers to drink, it was proposed that *each one should set by his glass of wine and lay down one cent.* It was accordingly done. From the same source the thought arose,—What a noble sum might be raised to help the Missionary Society to prosecute its benevolent design, if the ladies generally throughout the state would lay by for this purpose only one cent a week, amounting to fifty-two a year. The precious thought was not suffered to die at the table of

* This society was formed in 1799.

christian hospitality and friendship, where it originated. A Plan, or Constitution for cent societies, was devised, composed and put in circulation in Massachusetts.*

Mrs. McFarland's suggestion to form cent societies in New-Hampshire was probably made in 1804, and was immediately adopted; for in the treasurer's report of the New-Hampshire Missionary Society for the year 1805 the following sums are acknowledged.

From the Female Cent Society in Concord, the value of	$20 61
From the Female Cent Society in Hanover, the value of	7 18
From the Female Cent Society in Raymond,	6 44

In the treasurer's report for 1806 the following sums are acknowledged.

AVAILS OF THE FEMALE CENT SOCIETY.

From Francestown,	4 38
" Hollis,	21 30
" Dunbarton,	7 14

Avails of the Female Cent Society, delivered to the treasurer by Mrs. ELIZABETH McFARLAND, *to be laid out in the purchase of bibles, religious tracts, &c.*

From Concord,	$14 57	From Pembroke,	$14 75
" Orford,	25 00	" Hanover,	10 12
" Mason,	7 28	" Salisbury,	4 70
" Plymouth,	24 48	" Hopkinton,	16 00

From this small beginning the plan gradually extended, till in 1809 *two hundred and five dollars* were received, from sixteen towns, and in

* See Report of the N. H. Cent Institution, for the year 1830, drawn up by Rev. ABRAHAM BURNHAM, of Pembroke.

1812 *three hundred and twenty-three dollars* were received, from seventeen towns, viz.:

From	Pelham,	$11 72	From	Exeter,	16 16
"	Hanover,	26 50	"	New-Ipswich,	22 50
"	Haverhill,	20 00	"	Bath,	17 00
"	Concord,	6 64	"	Hanover,	30 31
"	Plymouth,	5 31	"	Chester,	13 46
"	Pembroke,	20 66	"	Orford,	7 00
"	Somersworth,	50	"	Sanbornton,	15 00
"	Francestown,	5 00	"	Dunbarton,	8 91
"	Hollis,	7 04			

The importance of cent societies, as auxiliaries to the N. H. Missionary Society, began now to be fully appreciated by the trustees. Accordingly, in 1812 they published and circulated the following

PLAN, OR CONSTITUTION

"The NEW-HAMPSHIRE MISSIONARY SOCIETY acknowledge with gratitude the important aid which they have received from the Female Cent Institution of this state. They think, however, this charitable Institution would become more extensive and permanent, were its benefactions collected in some way more systematic and uniform. They therefore recommend it to those females who feel both *able* and *willing* to contribute one cent a week to promote the cause of the blessed Redeemer, that they subscribe this paper, hereby engaging to make the above contribution until they shall manifest to the person who holds the paper a desire to have their names erased.

"They also recommend that Mrs. ELIZABETH MCFARLAND be a general treasuress, to receive the monies from all the branches of the Institution; that she receipt for the same, pay it over to the treasurer of the New-Hampshire Missionary Society, and receive his receipt.

"To carry into extensive and successful operation this benevolent plan, it is farther recommended, that some one female friend to Zion, in every town, take this paper, and use her influence to obtain subscribers, receive the money, and pay it to Mrs. MCFARLAND, the treasuress; and the Missionary Society engage to appoint annually a committee of their body to examine the account of the treasuress of the Cent Institution, to ascertain the amount received and the towns from which it is paid, and report the same to this Society, and cause the report to be published.

"From the example of the ancient mothers in Israel, pious females have great encouragement to become co-workers in extending the boundaries of the Redeemer's kingdom. When the tabernacle was erected, all the women who were wise-hearted did spin with their hands, and brought that which they had spun, to contribute to its convenience and ornament The poor widow in the

gospel, in contributing her two mites, did of her want cast in all that she had; and 'Mary did what she could to honor her Lord,' when she poured on his lovely head the rich and costly perfumes. For these deeds of beneficence and love these pious females obtained the benediction and honorable testimony of their Lord; and wheresoever the gospel shall be preached throughout the whole world, this that they have done will be spoken of for their memorial."

"This Plan received the approbation of the female friends of the Missionary Society, and was so extensively adopted that the avails of cent societies in 1813 amounted to more than $700. This encouraging fact being reported, greatly animated pious females, and wonderfully multiplied cent societies.

"The amount of charity collected from this source was—In 1814, $12 00 and upwards; in 1815 nearly $17 00, of which $100 were paid to the N. H. Bible Society. Here this river of love began to overflow its banks; and, taking new channels, to diffuse wider, far wider abroad, its healing waters. Bible and foreign mission associations, education and tract societies, laid their several just claims upon female charity. The avails of the Cent Institution became divided among different, but all noble institutions; and while by this means the resources of the Missionary Society were for a time somewhat diminished, religious intelligence was more generally circulated, the views of the community became enlightened, the sympathies of christians

extended, and the general cause of our divine Redeemer advanced."

The amount received into the treasury of the New-Hampshire Missionary Society from the Cent Institution since 1812 is about *twenty thousand five hundred dollars*,* which, added to receipts from the same source previous to that time, make nearly *twenty-two thousand dollars;* a sum sufficient to furnish missionary labor 2750 weeks, or fifty-three years. The vast amount of good which has been accomplished by the expenditure of this sum among the feeble and destitute churches and congregations in New-Hampshire, it is impossible to estimate now; but all will be known hereafter.

Mrs. McFarland held the office of treasuress of the Cent Institution till 1820, when she resigned on account of ill health. She was re-appointed

* The sum paid each year, as ascertained from annual reports is as follows:

1813,	$797 09	1826,	$543 76
" 14,	1424 17	" 27,	669 47
" 15,	1426 17	" 28,	510 61
" 16,	1257 79	" 29,	544 42
" 17,	1409 34	" 30,	458 93
" 18,	912 73	" 31,	616 63
" 19,	1765 33	" 32,	775 91
" 20,	790 17	" 33,	675 94
" 21,	547 06	" 34,	565 22
" 22,	656 69	" 35,	434 31
" 23,	564 42	" 36,	649 60
" 24,	593 37	" 37,	538 65
" 25,	499 77	" 38,	786 92
			$20,436 87

in 1827, and continued in the office till the time of her death.

It is remarkable, that neither in her diary nor in the letters written by her which have come under my notice, is there a single allusion to the Cent Institution, save in the following apology to a friend (1816) for not answering her letter.

"The cares of a large family, together with the concerns of the Cent Institution, in which I am considerably interested, have occupied my time in such a manner as entirely to prevent writing to my particular friends."

How to account for this silence on such a subject, I know not, unless we impute it to her *christian modesty* and *humility*, which never allowed her to bring herself into notice. That this was the true reason appears probable from the circumstance that she was often publicly commended for the part she took in the Cent Institution, and she was afraid that *pride* might secretly steal into her heart. This may also explain a sentence in her diary, September, 1815, when the Cent Institution was in its most prosperous state.

"Let me never again, by the most secret desire, covet the applause of worms. May an ambitious desire never again enter the heart now renewedly

devoted to God. May I from this time be as it were *emptied into a new vessel*, fitted to honor him."

Beautiful example of christian modesty!—Though she dared not to speak of herself, yet *her own works shall praise her in the gates;* and for generations yet to come, wherever her name is known, *this, that she hath done, shall be told for a memorial of her.*

CONCORD FEMALE CHARITABLE SOCIETY.

The second society in the order of time which owes its origin to Mrs. McFarland, is the *Concord Female Charitable Society.* Most of the facts which I deem it important to communicate in relation to this society are thus related by Mrs. McFarland, in a report of its proceedings which she drew up for the year 1833,* in which she proposes to glance at the origin, progress, and present condition of the society.

"It was a cold December evening, in 1811, when our pastor returned from visiting a sick family, and said, 'They are very poor, and an effort must be made for their relief.' Two or three families being notified, supplies were ac-

* This report was written by Mrs. McFarland, in expectation that the secretary of the society would be absent, and unable to prepare one; but as she returned in season, Mrs. McF. laid hers aside, and never mentioned it. Another example of christian modesty!

cordingly furnished. The circumstance awakened considerable sympathy in behalf of the poor, which resulted in a plan to provide and keep on hand needful articles for their relief, as occasions should require. On an evening visit, soon after, at the house of Hon. THOMAS W. THOMPSON, he said, 'We were greatly obliged for the opportunity recently afforded of assisting the distressed. When similar ones should occur he would be glad to make the pastor his almoner.' The plan of a society was suggested;* it met with general acceptance, and at the house of Mr. Thompson, on the first Tuesday evening in January, 1812, the *Female Charitable Society* was organized. It is recollected with grateful satisfaction that this worthy man continued its friend and advocate while he lived. To him we may appropriate a line from the amiable Cowper, as a tribute of our esteem.

> 'Peace to the memory of a man of worth,
> A man of letters, and of manners too;
> Of manners such as virtue always wears,
> When gay good humor dresses her in smiles.'"

The society was organized with twenty members. Mrs. McFarland was chosen first directress —an office which required much care, labor and responsibility, but which she continued to dis-

* This suggestion was made by Mrs McFarland, as I am assured by several of the original members

charge for twenty years in succession—when she was chosen president of the society, and held the office till her death.

The following is the constitution originally adopted.

CONSTITUTION

OF THE

Female Charitable Society of Concord.

Considering our accountability to the Father of mercies, for the exercise of those talents which he has committed to our trust: Considering, likewise, the many objects of charity which meet our attention, relative to the spiritual and temporal wants of our fellow creatures: and humbly desiring to be instrumental in relieving the necessities of some: We, whose names are here subscribed, agree to form ourselves into a society for charitable purposes—to choose such officers, and establish such rules and regulations as may be necessary for effecting the design of such an institution. And while objects present which are not bounded by any particular town, or even nation, we feel that the first claims on our benevolence are from those whom Providence has placed among us, especially those of the household of faith, who, from whatever cause, are deprived of the means of a comfortable support.

When we read the many incentives to charity, contained in the Scriptures—as, "He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will he pay him again"—"Cast thy bread upon the waters, for thou shalt find it after many days"—"Cornelius, thy prayer is heard, and thine alms are had in remembrance before God;" and the assurance of our blessed Saviour, that inasmuch as we have ministered unto the least of his brethren, he will accept it as done to himself—We are ready to hope, that our design will meet the approbation of many who possess property or influence: and while it is presented a feeble plant for their protection and nurture, we humbly pray that it may become a vine whose branches shall afford shade and nutriment to the latest posterity.

This Society shall be called THE FEMALE CHARITABLE SOCIETY OF CONCORD.

The board of officers shall consist of a president, secretary, treasurer, and five directors; the president, for the time being, shall be one of the directors; each of these shall be chosen annually, by ballot.

It shall be the duty of the president to regulate the forms of the meetings, and call occasional meetings, when necessary: and in case of her absence, the duty shall devolve on the senior director who may be present

The secretary shall keep a record of all the transactions of the society.

The treasurer shall have the care of all money, or any other property, belonging in common to the society, for charitable uses.

It shall be the duty of the directors to ascertain, from time to time, the proper objects of charity, with the nature of their wants: they shall order what supplies shall be given to families, or individuals: and draw orders on the treasurer for the expense of the necessary supplies.

There shall be an annual meeting of the society on the first Tuesday of January, at which meeting the officers for the year shall be chosen.

The directors of the Society shall hold a meeting on the first Tuesday of each month.

Each person, on becoming a member of the society, shall pay into the treasury the sum of *one dollar*. The same shall be paid annually, as long as she shall continue to be a member.

Donations will be gratefully received from any person, either male or female, with a hope that a sufficient fund may be soon acquired to enable the society to extend their charity beyond the objects particularly mentioned in this Constitution.

"Our first business," continues the report, "was to make up bedding and garments for the poor; likewise garments and stockings for children of the needy, while our annual taxes were to procure articles which might be useful in sickness. *Ardent spirit, from the beginning, was never given; wine sometimes, when prescribed by a physician.* Seventeen families were assisted the first winter. To that and many succeeding winters we look with satisfaction, as marked with the zeal and enterprize common to youth. We *industriously* sought out objects which merited attention, and when such an one was announced it was promptly regarded. No weather was cold enough to chill our ardor when conveying relief to want or sickness; no obstacles insurmountable. We would not 'boast as

those who are putting off the harness;' yet it may be said that no weather prevented these engagements:—wintry storms and the bleak north-west served but to urge us forward.

"Though the immediate object of the society is to relieve the temporal necessities of the poor, yet it was among the first wishes of its friends to combine with temporal relief, that of higher importance; and the distribution of bibles, tracts and school books has from the first been attended to. We acknowledge, also, that in the youthful mind of the society was blended the sanguine hope that at some time we should be able to combine with it something like an ORPHAN ASYLUM.

"For fourteen years we went steadily onward, maintaining generally an inoffensive and retired course. Our reports were made to the society exclusively, in our working room, until the year 1826, when the following circumstance induced us, though with much timidity, to take a more conspicuous place. Two gentlemen of the bar, who boarded with one of our directresses, heard of our approaching anniversary. They expressed an opinion that it would be for the interest of the society to have the meeting public, and an address on the occasion; which one engaged

that the other should prepare, while he would aid the object by calling public attention to it. Our first orator was Mr. James Whittle.*

"In the summer of 1830 a school, in the neighborhood called 'The Colony,' was maintained by the society. Twenty-seven children attended. Their improvement at the time was truly gratifying; but at the end of six months it was relinquished, from pecuniary considerations.

"For several years a class has claimed attention which has drawn considerably on our resources, viz.: Children to be fitted for Sabbath schools. Many were found who wished to attend, but who could not be suitably clad without charitable aid; and although we have in this case drawn upon ourselves almost the censure of helping the indolent and intemperate, yet while the effect on the children is found to be salutary, perhaps the appropriation should not be regretted.

"In the distribution of the society's alms we have found many a gem amid the rubbish of surrounding neglect; instances of affection and filial obedience which have drawn the involuntary tear, and inspired emotions even of respect. May we mention one or two:

* Since 1826 there has been an annual address, and a collection taken to aid the objects of the society.

"A small boy was seen by one of the society's agents, bearing water up a considerable steep hill. It was noticed that one foot was shielded with a good boot, while the other, uncovered, was pressing the sharp stones. In answer to the inquiry, How it came about?—with a face that seemed to show all the elements of kindness, he said—'Why, ma'am, I had two, and Robert had na'ry one, and I give him one of 'em.'

"A little girl died in the autumn of 1828 whom the society aided in clothing for Sabbath and day schools. She had been noticed as an obedient and promising child. When death drew near she wished to have the neighboring women called in. As they stood around her bed she begged the forgiveness of each one. They told her she had been a good child; they had nothing against her. She said, 'I feel that I have done wrong in many things, and want every body to forgive me. Then she wished the neighboring children called in, and made a similar request of them. Afterwards she begged her parents to be kind to each other, expressed a hope in the mercy of God, and peacefully departed.

"A larger girl died the last winter who gave pleasing evidence of preparation for death. The conversation of profane and noisy persons so

pained her that she requested to have her bed carried from the house, saying, 'she rather die on the snow than to hear them,' while with no more strength she could hear the conversation and prayers of the minister who visited he, with great satisfaction, and without apparent weariness.

"Had we the delineating hand of Hannah More, or the finely descriptive pen of Rev. Leigh Richmond, these pages might bear some 'Annals of the Poor' worthy of attention. We have seen the furrowed cheek of age a channel to grateful tears; the consumptive smiling with emotions of pleasure, or expressive of obligation too powerful for utterance. * * *

"And now, dear friends, in looking over some traces of our path, although it does not appear of that broad and richly enamelled character of some other societies, do you wish it obliterated from the map of general philanthropy? Reaching this point, shall we *now* unnerve the arm of exertion? Shall we look about for some arbor of repose, or castle for perpetual rest, after these petty toils, responsibilities and anxieties? Shall the idea of *disbanding* obtain among us? It was not named or thought of at the outset;—our small vocabulary contained no such term. Shall we not defer its admission to a future

anniversary? Shall we not rather be *veterans* in the service of our Master, and wait an honorable discharge?

"In our Master's house are vessels of every size, which all have one supporter. With the assurance which he has left us, that a cup of cold water given for his sake shall not be unrewarded, may we not take encouragement to go forward; to increase our efforts as God in his providence shall enable us? If it is but one tear that we can lessen of the general cup of human sorrow, let us thankfully remove that one, and say,

'Behold thy waiting servant, Lord.'"

The above extracts clearly exhibit the views and principles on which she acted in relation to this species of charity. *Perseverance* in doing good was a striking trait in her character. She never relinquished any benevolent enterprize which, after due deliberation and prayer, she had undertaken. How great the amount of good which she with her associate "sisters of charity" accomplished by this *patient continuance in well doing*, may partly be estimated by the statements in the subjoined note.*

* EXPENSES OF THE SOCIETY.

In 1812,	$23 28	In 1816,	$45 30
" 13,	45 43	" 17,	45 81
" 14,	37 07	" 18,	40 89
" 15,	38 96	" 19,	25 26

I only add, that in her visits to the poor and afflicted Mrs. McFarland did much more than carry temporal relief. She went as an angel of mercy, to sympathize with them in their sorrows; encourage them under trials; to tell them of a Saviour, and to guide them in the way to heaven. She would sit down, and kindly converse with them about their souls, and if circumstances rendered it proper, she would pray with them.* Her 'charity covered a multitude of sins,' so that it was thought by some she did not make a proper discrimination between the *vicious* and the *virtuous* poor, but gave to the former when it was probable that they would abuse it to their own injury. Such were her own feelings toward others who were in any want or distress, and so great her self-denial and sacrifice of personal comfort to relieve them,

* She prayed only with females or children, and in the absence of men.

In 1820,	$22 11	In 1830,	$91 87
" 21,	29 65	" 31,	31 23
" 22,	41 87	" 32,	140 35
" 23,	31 27	" 33,	45 85
" 24,	46 30	" 34,	80 05
" 25,	26 18	" 35,	94 26
" 26,	67 61	" 36,	80 50
" 27,	55 73	" 37,	81 01
" 28,	77 55	" 38,	93 27
" 29,	86 74		

The number of families assisted each year is on an average about 23; though many of these are the same from year to year.

that it was sometimes said, *Her only fault was that she loved others better than herself.* But by her charitable efforts she was known as *the friend of the poor*, and much beloved by them. Instances would frequently occur in which they would show their gratitude to her personally. Once she engaged a man of Irish family to saw wood. When he came to do the work she said, 'For what can you afford to do it?' 'O, ma'am,' he replied, 'as cheap as any body.' She repeated the question; but he still replied, 'As cheap, ma'am, as any one.' After he had finished, she offered him pay, which he refused to take, saying, 'My woman told me not to tax you any thing, because you was so good to us.'

HER INTEREST IN FOREIGN MISSIONS, AND OTHER BENEVOLENT OBJECTS.

In reading Mrs. McFarland's diary I frequently found a record of her feelings in respect to foreign missions, and other benevolent enterprizes of the age. At one time she says:

"O that I could do something for God! A school mistress among Cherokees, Javians, or little ones in India. But I will not ask any thing of God but a disposition to improve the trust committed to me. Give me, O my Father, humbly

to stand in my lot, and recommend religion to my family by faithfulness and consistency of life."

Again: "Found much comfort in an opportunity of seeing and conversing with an interesting young man, who has devoted himself to promote the dear Redeemer's cause among the heathen in distant lands; which agreeable interview has seemed to enkindle anew some desire to promote this grand object. What can I, a feeble woman, do in such a cause? I pray God to make use of me. He can advance to usefulness the meanest of his creatures. May my heart beat warmly toward it. May my tongue, and hands, and every power, be used by God in doing something to promote so important an object. Another pleasing opportunity, the last week, of seeing and conversing with some who are engaged in promoting the cause of religion. Will God accept my thanks."

At another time, after the meeting of the General Association: "I thank thee, O my Father, for what my eyes have seen and what my ears have heard in the last week, of thy wonderful works to the children of men. Surely this is the Lord's doings and wonderful in my eyes. I have heard of the prosperity of Jerusalem, the success of bible and missionary societies, and the

accounts of the state of religion in our land. O my God, art thou indeed permitting the female friends of Jesus to minister to his cause? Point us but to the path, and enable us to run in the ways of thy commands. We were first to offend thee; may we be the most zealous and faithful to serve thee. I have heard of many female associations for prayer, and heard them honorably mentioned. The Lord's name be praised."

The interest in the cause of missions, expressed in the foregoing extracts from her diary, formed a prominent trait in her character, and was cherished till her latest breath. To promote the Redeemer's kingdom among the heathen, she deemed no sacrifices too great. In answer to inquiries relative to her zeal and self-denial in this cause, Mrs. Buxton says: "My mother's attention was directed to the cause of foreign missions when the news came of the formation of the London Missionary Society. Her mother's family were intimately acquainted with that of a Mr. Grew, who had removed from England within a few years previous to 1796. Mr G. was a subscriber to an English magazine. When this periodical brought over the account of the formation of the London Missionary Society, and its sending out a company of missionaries

to the South Sea islands, Mrs. Grew sent the magazines to my grandmother, who had the articles read in the family. She and Mrs. G. would rejoice together at what was beginning for the conversion of the world. My grandmother remarked that her beloved minister, Dr. Eckley, had every Sabbath *prayed* that the time might soon come when the 'wolf and the lamb should lie down together,' &c. but that no one had thought of *doing* any thing to bring about that period. She felt that this event was the dawn of millenial glory, and that the bright day would soon be ushered in. It was by hearing these good women converse together that my mother first imbibed a kind of missionary spirit; not, indeed, of that sanctified and elevated character which she afterwards possessed, but which led her to read with interest all accounts of missionary operations that came into her hands."

After she came to Concord she felt a deep interest in the operations of the societies which then existed. The American Board was not formed till some years afterwards; but as soon as it was formed she entered with all her heart into the measures proposed for the conversion of the heathen. She was, it is believed, the first one in Concord whose heart was touched with

the missionary spirit. Being on a visit at Boston about the year 1812, she heard Dr. Griffin preach a sermon on foreign missions, after which a collection was to be taken. In the course of his sermon he urged the duty of self-denial, and spake of the offerings "*of bracelets, and earrings, and rings, and tablets and jewels of gold,* that were made by both men and women, as many as were willing-hearted," to aid in building the tabernacle: Ex. 35: 22. She, not having as much money with her as she wished to give, in an unobserved manner lifted her hand to one ear, and took out a large ring which she then wore; next she put up the other hand, and took out the other ring, and deposited them both in the contribution box. The rings were of gold, though not of great value; but in the published account of the sum contributed, particular mention was made of them. It is probable they were the first contributed for that object in this country; at least, she had never heard of any being given before.

About this time she began to appropriate *one tenth* of all the money she received for her own use, to benevolent purposes. This money was laid by in a purse, or fancy box,—a present from one of her friends. On the outside of the

box was written, in her own hand, "*Consecrated to pious purposes;*" and on a paper inside: "This purse I now style, *a purse for God;* not to be confined to any particular object, but to be held sacred to charitable purposes. I determine to devote a tenth of all the money that God shall give me, to this purse. E. McF."

On the same paper was written: "Five dollars have been sent to Union Academy from this purse; four and some cents to the foreign mission, besides some smaller donations to objects of individual charity." This was many years ago. In the latter years of her life, besides contributing liberally (considering her means) to the various objects of private and public charity, she made her son William a life member of the N. H. Missionary Society, by the payment of $30,00; and her son Andrew a life member of the N. H. Bible Society, by the payment of the same amount. A few years ago she sent a valuable present of books to a youth named Asa McFarland, who was supported at the mission seminary in Ceylon by ladies of Concord.*

I inquired of Mrs. Buxton, whence her mother

* This youth became hopefully pious, and according to the last information from him, was an interpreter for the British Government at Manditeripo. A young female named Elizabeth McFarland, was also educated at one of the mission stations, at the expense of ladies in Concord.

obtained the means of contributing so liberally to charitable objects? She replied:

"During my father's life he supplied her with money to pay her subscriptions to the various societies to which she belonged, and for occasional contributions. She, however, saved something when she could, from the money with which she defrayed her own private expenses, for the purpose of doing good. My father, during the latter part of his life, supplied her with a certain sum of money every week, with which to purchase a part of the supplies for the family. With his approbation she saved a tenth part of this, and contrived to make up the deficiency by her prudent care of the stores she purchased.

"After his death she considered herself a steward of what came into her care, and always endeavored to ascertain how much she could possibly give for benevolent objects. Whenever she received money she regularly laid by a tenth part, though this was not all she gave. I believe that when she attended the meetings of the General Association she often gave all she had with her, except what was necessary to defray her expenses home. And when her beloved pastor, or any other christian friend, carried her to and from the place of meeting, and saved this expense

to her, she felt that she had gained so much for the object so dear. By thus consecrating a part of all she received, she was generally prepared to do *something* for whatever object was presented. The money which she expected to be called on to pay was put up and labelled. This consecrated money was kept in a little fancy box,—her 'Purse for God.' The last time I looked into this precious little box it contained a small sum of money, and a plain gold ring which she had owned from childhood. It was thought by some of her friends that she gave too much; but she said that if she should begin life again she would try to do more; and that this plan of giving secured the blessing of God upon what she had.

"When she read the essay entitled, *Mammon,* she said that she thought she was giving all the *money* which duty required, but that when he spoke of the *time* which should be spent in the service of God, she felt that she had many shortcomings of which to repent.

"She sought to accomplish all she could for the cause of Christ, by inducing others to give, who were able to do more than she could. When she went about for the purpose of collecting money for benevolent objects, I believe she ob-

tained something at almost every house. She was never frightened or discouraged when she heard objections raised, or unfavorable insinuations respecting the use made of the money after it was obtained; but with meekness, yet decision, would make such statements as she thought necessary, and say, 'If you will read the Missionary Herald, or some such publication, you will see that the best possible use is made of the money.' She often received something from those who at first expressed a determination to give nothing for such objects. Sometimes a woman would tell her that she should be glad to give something, but that she was not in the way of having money. Mother would ask her if there was not something which she could call hers—the produce of the farm or dairy; and if she had she would offer to purchase it for the use of her own family. In this way she collected a great deal for such objects, and did much to awaken a benevolent spirit in others."

It may be added, she uniformly collected more for missionary purposes, out of a given district, than any other person could do.

The last offering to foreign missions which she made was a few weeks before her death, to aid in fitting out Rev. H. S. G. French for his mis-

sion to Bankok. The ladies who were soliciting funds for the object, called on her son's family, in the other part of the house; but as she was very sick, concluded not to present the subscription paper to her. The subject, however, being incidentally mentioned in her hearing, she said, O, I had forgotten that; I shall consider it my privilege to contribute something. She then sent a dollar, as her subscription for the object.

CONCORD FEMALE RELIGIOUS SOCIETY.

We have already seen how desirous Mrs. McFarland was to establish a female prayer-meeting. This desire of her heart was not fully accomplished till the year 1816, though previous to that time she succeeded in persuading 'two or three' to unite with her in such an exercise.

In explanation of the following account, from her own lips, of the origin of this prayer-meeting, I would state that it is customary for the pastor of the church, after the females are assembled, to go in and open the meeting with prayer, and then withdraw; also, that since the organization of the South Church, in this village, two meetings of this kind are held at the same hour, to accommodate the female members in each church; but that twice a year they unite,

in order to keep alive and strengthen that spirit of christian union and love which eminently distinguished them when they met in one circle. The hour of this meeting was just passed; Mrs. McFarland, confined to her room by sickness, had sent a request to the sisters, to be remembered in their prayers; and the pastor, on withdrawing from the meeting called to visit her. She was reclining on her bed, conversing in a very affectionate manner with one of her neighbors. As soon as this neighbor retired, Mrs. McFarland inquired with much interest respecting the meeting. This led to the following conversation.

"How long is it, Mrs. McFarland, since that prayer-meeting was established?"

"About twenty-three years. I remember it was begun in February."

"Do you recollect what led to the establishment of it?"

"O yes, so far as I was concerned. During a sickness which I had about that time I thought I had not *tried hard enough* to establish a prayer meeting, and I resolved that I would try once more. At the same time, the Lord favored us; there began to be more attention to religion. Mr. McFarland said he wished to see more of a spirit of prayer in the church; and I asked him

if he would approve of a female prayer-meeting, *here*, once a month. He said, yes; and the meeting was then commenced. Eight or nine at first attended. Some of them withdrew after a little while; but the Lord inclined others to come in, and so our number has been gradually increased to the present time."

"And I presume you have found them very profitable meetings?"

"O, yes; they have been a great bond of union to us. We have become well acquainted with one another's religious feelings, and taken a deep interest in each other's welfare."

"You have often met the Saviour there?"

"Yes; he is all in all to christians in such meetings." Then, pausing a moment, she repeated a stanza of Watts' beautiful hymn on the Titles of Christ:

> 'Is he a *fountain*? there I bathe,
> And heal the plague of sin and death;
> These waters all my soul renew,
> And cleanse my spotted garments too.' "

This interview was then closed with prayer.

To commence a *prayer-meeting* may to many seem a matter of small moment and of easy accomplishment; but not so with Mrs. McFarland. With her it was a serious concern. For years she had sought in vain to accomplish it; and when she had the prospect of succeeding,

she wished to lay the foundation of it so deep in the faith and covenant pledges of the members, as to render it permanent. Hence, as soon as practicable, the following was adopted as the

*CONSTITUTION OF THE CONCORD FEMALE RELIGIOUS SOCIETY.**

Instituted September 3, 1816.

PREAMBLE.

To promote christian knowledge, piety and comfort, we, the subscribers, do hereby form ourselves into an Association by the name of the CONCORD FEMALE RELIGIOUS SOCIETY, and agree to govern ourselves by the following Articles of Faith and Practice.

ARTICLES OF FAITH.

ARTICLE 1. We believe that there is one God, in three persons, Father, Son and Holy Ghost, self-existent and eternal.

ART. 2. That the scriptures of the old and new Testament are given by the inspiration of God, and that these furnish the only certain rule of faith and practice.

ART. 3. That according to the scriptures, God maintains a holy government over all creatures; overruling all events for his own glory, and the greatest good of his moral kingdom.

ART. 4. That God created man upright, in his own image; but man being left to the freedom of his own will, fell from this estate, and therefore all by nature are in a state of guilt, condemnation and ruin.

ART. 5. For the recovery of mankind from their condemnation and ruin, Jesus Christ took on him the form of a servant, suffered and died, and made a complete atonement, so that whosoever believeth in him shall not perish, but have eternal life.

ART. 6. For the recovery of mankind from the dominion of sin, it is necessary that they be renewed by a special influence of the Holy Ghost, working faith in them, and thereby uniting them to Christ in their effectual calling.

ART. 7. Though true believers may be left to commit great sin, whereby it is necessary that they be exhorted to stand fast in the faith, yet they will not fall into final condemnation, but be kept by the power of God through faith unto salvation.

* The Articles of Practice are mostly the same as those previously adopted by a female society in Pembroke, originally drawn up by the Rev. Mr. Burnham. The constitution is signed by 25 members; but since the number of praying women has increased, and the meeting is regarded as permanently established, many have joined it without signing the constitution.

ART. 8. When the work of redemption shall be accomplished, there will be judgment passed upon all men; and the finally impenitent will be doomed to everlasting punishment, and the righteous will be received to life eternal.

ART. 9. That the sacraments, Baptism and the Lord's Supper, are institutions of Christ; that Baptism is the token of God's gracious covenant, and the Lord's Supper is an ordinance by which believers are bound to shew forth his death until he come.

ART. 10. That they who have believed in God should be careful to maintain good works, and make their faith manifest by a humble, prayerful and holy life.

ARTICLES OF PRACTICE.

ART. 1. We will meet in the afternoon of the last Friday in every month, at a time and place agreed upon by the members, and always close before evening.

ART. 2. When we are convened, and have begun our meeting, not a word shall be spoken or a remark made of a secular nature; but all our enquiries and observations shall respect religious subjects.

ART. 3. A principal object shall be to worship God; every meeting shall, therefore, be opened and closed with prayer, and as many intermediate prayers shall be offered as may be thought suitable and convenient by the members.

ART. 4. There shall be chosen, annually or oftener, one member, and an assistant to officiate in case of her absence, whose duty it shall be to preside in the meetings; to select matter to be read, and to keep the records of the society.

ART. 5. The sacred scriptures, and well chosen pieces on religious subjects, doctrinal, experimental and practical, shall be read in the meetings; and there shall be opportunity for observations to be made and questions to be asked,—the strictest order to be observed.

ART. 6. It shall be the duty of the members to communicate to the society such information as they may have obtained by reading, observation, or otherwise.

ART. 7. It shall be an object with us to pray for the church of which we are members, especially for any who may be in peculiar trials; for the ministers of Christ; for the outpouring of the Spirit, the revival of pure religion, and the universal prosperity of the Redeemer's kingdom.

ART. 8. We will consider it a duty sacredly binding upon us, to tell one another of our faults, and to watch over one another with all humility, meekness and love.

ART. 9. We will esteem it our duty and privilege, and we engage to exhort one another in the spirit of christian modesty, punctually to attend the meetings, unless prevented by the providence of God. When any one is proposed to be added to our number who may not be a member of the church, she shall stand propounded from one meeting to another; and, if agreeable to each member, she shall add her name to the rest.

ART. 10. We strictly engage that none of the transactions of the society shall be mentioned in any of our families.

ART. 11. As no society can exist without order, and as we pro-

fess to worship the God of order, as he is found to be in all churches of the saints, we solemnly engage strictly to adhere to the foregoing articles, relying on God for strength to perform the duties therein enjoined.

And now we desire to look unto the Father of our Lord Jesus Christ, that he would be pleased to grant unto us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God, and that our blessed Saviour may afford us, in our associate and individual capacity, his gracious presence, and in our humble attempts to honor him, sanctify us to his own service and glory.

In testimony of this, our solemn engagement and united prayer, we hereunto subscribe our names.

This society was very dear to Mrs. McFarland as long as she lived. She was never absent from the monthly meeting, unless detained by the providence of God; and when there she was always ready to take her part in the exercises. How meek and humble her demeanor; how mild and persuasive her remarks; how fervent, copious, varied, importunate, her prayers; how often she was dissolved in tears of contrition, or wrapt in the spirit of love and devotion, will never be forgotten by those whose privilege it was to meet with her.

It may be added, to the above enumeration of societies in which she bore so distinguished a part, that she felt a lively interest in most of the other benevolent and religious objects which for the last twenty years have enlisted the charities and prayers of christians. She rejoiced greatly

in the success of efforts to bring forward and educate young men of piety and talents for the gospel ministry; was an attentive reader and distributer of religious tracts; favored the cause of African colonization; was much interested in the Seaman's Friend Society, and a very devoted member of the Maternal Association.

As she desired and aimed to do good by every means in her power, she 'had it in her heart' to write a TRACT for publication. Among the unfinished writings which she left is one designed for a tract, on *The Value of the Gospel to Mankind*, from which the following extract is taken.

"Is, then, the gospel infinitely important to every individual of the human species? Have any received it; loved it; been made happy by its influence; rejoiced under the severest sufferings, from its consolations; triumphed over death, through its power, even death in its most terrific form? Then why is there not more done to convey its treasures to all our race? Alas! alas! the answer is cold, and tardy in its approach. And well it may be so, considering what the answer is. A want of means! want of pecuniary aid! money! money! O tell it not, shall I say in the streets of Askelon? No, I will say, let us blush to tell it in the gentle

breeze of evening—to whisper it to the companion of our midnight hours; lest our adversaries may hear it and exult; lest the heathen on Africa or India's shore should catch the desponding sound; lest it should reach the valley of the West, and discourage some of our adventurous pioneers. Let us confine *such* a reply till it is smothered in eternal stillness! What—christians want money—pecuniary aid? Christ's ministers want means? Where are the promises? Who hath said, *Lo! I am with you always, even unto the end of the world?—Go, preach the gospel to every creature?* If Christ has promised his presence, what means can be wanting? Has he not all hearts in his hands? How were the children of Israel supported in their march for forty years? Is not God the same, yesterday, to-day, and forever? his promises yea and amen? Then why may not his servants trust in him. He says, *According to your faith, be it unto you.* Why not, then, go forth clad with gospel armor, no encumbering wardrobe—but as David to the combat with Goliath; with that simple instrument, the bible, in the name of the living God, and make their way."

CHAPTER IX.

HER LABORS AS A SABBATH SCHOOL TEACHER.

Mrs. McFarland did not become a teacher in the Sabbath school till after the death of her husband. She was then induced, by much persuasion, to take a class of young ladies. Her reluctance to engage in this new service arose from the HUMILITY which was so beautiful a trait in her character; she remarking afterwards to her pastor, with tears, "that she had made so poor an improvement of her advantages that she felt incompetent to teach a class that had been trained from childhood in the Sabbath school." But in this, as in all other services, others judged better of her than she did of herself: rather, it should be said, her HUMILITY gave her the PRE-EMINENCE. Entertaining so humble an opinion of her own competency she was the more studious and prayerful that she might get her lessons well, and profit those whom she endeavored to instruct. So highly were her instructions prized, that it was esteemed a great privilege to be in her class.

To render our Sabbath schools interesting

and profitable, various plans have been adopted within ten years past. Sometimes we have used the Union Questions; sometimes selected *topics* from the Old or New Testament, and had them printed, with a few scriptural references, on small cards; sometimes studied a particular portion of scripture in course, leaving the teachers to hear the lessons recited, and to ask such questions as they thought proper. In this way we have studied a portion of the Psalms, the greater part of the four Gospels, the Acts of the Apostles, and several of the epistles.

That Mrs. McFarland always met her class *well prepared* to teach them was generally known, but her *labor* and *diligence* in preparing her lessons were not known, either to her pastor, the superintendants of the school, or even to her class, till brought to light after her death.

Among her writings were found about fifty sheets of paper, folded neatly in octavo form, closely written, with questions and answers, on her Sabbath school lessons. The questions were always *original* with her; she sometimes remarking, when the Union Questions were used, 'That she found them a *help* to her, but she could not feel that she had got her lesson well merely to follow them.'

In answer to inquiries of her daughters, how their mother prepared for the Sabbath school, I have received the following pleasing particulars.

"From our earliest recollection she was in the habit of devoting a great portion of time to the study of the scriptures. She would sometimes sit down, and read without much study a number of chapters—perhaps a whole book—or the history of some particular event. At other times she would take the 'Family Bible,' and study each verse carefully with the references. She derived much comfort from the latter mode, often saying, 'the bible seems like a mine of gold; the more we search, the more treasure we find.'

"When she took a class in the Sabbath school she pursued the study of the sacred volume much as she had been accustomed to do, except that she took more pains to read such commentaries as were within her reach. These, with 'Brown's Dictionary of the Bible,' she always used in preparing to meet her class. She wrote out her lesson in questions and answers. The answers were very full, containing such remarks as she wished to make, and the references she thqught most striking. The references which she mostly followed were Dr. Scott's.

"The TIME she devoted to her lesson was

never less than three hours, and seldom as short as that. We have often known her to count ten and twelve hours thus spent in the course of a week. She always found the lesson much longer than she could study as thoroughly as she wished, and the time with her class very short. Once, when returning to her own pew, with her bible in her hand, she said to her beloved pew neighbor, Mrs. Kent, 'Well, we must leave the lesson here, but I hope we shall yet have a thousand years to spend in studying together upon this one portion.'"

To exhibit, in the most satisfactory manner, her preparations for the Sabbath school, I shall now present the reader with several SPECIMENS OF HER LESSONS, as written by her; simply remarking that no alterations have been made in them, either as to language or sentiment, except to abridge. I present them thus, to show her remarkable attainments in scriptural knowledge, and also the perspicuous manner in which she could express her thoughts. They are fair specimens of her usual preparations; but are selected on account of the importance of the subjects to which they relate.

THE SABBATH.

Exo. 20 : 8.

What commandment is here recorded?

The fourth.

What day in the fourth commandment does God bid us remember?

The Sabbath day.

For what purpose?

To keep it holy.

What, in the words of this commandment, implies that it had been before known?

Remember.

What is meant by the word Sabbath?

Rest.

What do you understand by the word holy?

What is set apart to the service of God.

How shall the Sabbath be kept holy?

From the Assembly Catechism. 'By a holy resting all that day,' &c.

What example have we of the manner in which God would have the Sabbath kept, in Ex. 16 : 22, 23?

Their gathering a double quantity on the preceding day.

Why is it reasonable and proper that some portion of our time should be set apart to the service of God?

We are his subjects. He is qualified to make laws for the government of the universe; such laws as are best adapted to their good and happiness. It is proper, as an imitation of his example, and because he blessed the Sabbath.

Who has appointed the exact time positively?

God.

Where do you find the institution of the Sabbath?

Gen. 2 : 3.

Could an institution thus originating be only for the Jews?

It could not. It was instituted years before the time of the Jews.

What words of Christ intimate that it was of universal obligation?

Mark 2 : 27. The Sabbath was made for man, and not man for the Sabbath.

What evidence have we, in Isaiah 56 : 6, 7, of the Lord's delight in an observance of the Sabbath by all people?

That the stranger who joined himself to the Lord, and kept the Sabbath holy, should be made joyful in his service, and their offerings should be accepted.

How does God regard the interests of his creatures in the institution of this day?

He thus provides a day of rest for man and beast from labor, and an opportunity for man to prepare for the rest of heaven, by hearing the gospel, reading the scriptures, &c.

What do you learn of his merciful designs in Exo. 23: 12?

That beasts of burden may rest; that persons employed and strangers journeying, may rest and be refreshed.

What sort of people generally disregard and profane this day?

All openly vicious persons. Drunkards, profane swearers, and ungodly persons, are never found among those who keep the Sabbath.

What may we thence judge of its influence on the heart and life?

We may conclude that its tendency is to sanctify the heart, greatly improve the morals, and that persons who observe it strictly must become good members of society.

What is this day called in Rev. 1: 10?

The Lord's day.

How many days were given to man to labor?

Six days.

What was he required to do on those days that he might give the sabbath entire to God?

All his work.

Does this imply that he must positively *labor* all those days, and do nothing else?

It is an *allowance* of so much time; not an injunction.

At what times especially inconvenient were the Israelites commanded to rest?

Ex. 34: 21. In earing time and in harvest thou shalt rest.

What is the seventh day declared to be?

The Sabbath of the Lord thy God.

Who has declared himself 'Lord of the Sabbath?'

Jesus Christ.

Which day was expressly designed as the Sabbath?

The seventh.

Why was the christian Sabbath changed to the first day of the week?

Because the Dispensation was changed from the Old to the New Testament.

What do you understand by Dispensations?

The two different methods of revealing the truths of the gospel before and after Christ's death.

What by the gospel, or New Testament Dispensation?

The term gospel signifies good tidings. It exhibits the covenant of grace to men; freely offers to them Jesus

Christ, and all his salvation and righteousness—to be received by them, even the worst, without money and without price.

What was implied in the Old Testament dispensation?

The covenant of works.

What were its demands?

Perfect holiness of nature and life; though it admitted sacrifices which were typical of a Saviour.

How are the demands of the law answered by the gospel?

By bringing near, and giving us Jesus Christ as our righteousness; thus *in him* we answer its demands.

Is, then, the law done away by the gospel?

No. As a covenant it must be preached to alarm and drive men to hear the glad tidings of salvation to them in particular. It is thus a schoolmaster, to bring us to Christ.

What additional subject of thankful meditation have christians on this day?

The resurrection of our blessed Saviour.

What texts show that Christ's disciples were in the practice of assembling on the first day of the week?

John 20: 19. The disciples were assembled on the first day of the week, &c. Acts 20: 7. On the first day of the week, the disciples came together to break bread, &c. 1 Cor. 16: 2, the Corinthian christians were desired to lay by their sacred charities on the first day of the week.

What direction is given to parents?

To restrain their children from work.

How is it binding on those who have servants?

To restrain them from labor, and allowing them time to serve God.

What does it prohibit those from doing who have cattle?

They must not labor.

To whom is this commandment further extended?

The stranger providentially with us.

Is any person in the employment of another excusable for setting aside God's command, and working to please his employer, if not absolutely necessary?

He is not. He had better displease all his fellow-creatures combined, than break one of God's commands.

Can you bring scripture to show that God can avert their anger from us?

Prov. 16: 7. When a man's ways please the Lord, &c.

What should parents and masters require of those under their care, besides refraining from work?

They should require them to attend public worship. See Lev. 19: 30. Ye shall keep my Sabbaths, *and reverence my sanctuary*—holy, or sanctified place. The other part of the time in more private religious duties.

In what manner is it unlawful to employ cattle on this day?
In labor.
Is it lawful to use horses in conveying people to places of public worship?
If necessary.
Is it lawful to use animals in travelling on this day?
In absolute necessity.
What do you learn from Nehemiah 13: 15—22, of the regard which strangers not of the seed of Israel were expected to pay to the Sabbath?
They were to *be compelled* to abstain from selling on that day.
Where is the propriety of keeping our minds so entirely free from worldly concerns?
That we may worship God in spirit and in truth.
How did our Lord exemplify the acts which might be performed on the Sabbath?
See Luke 13: 14—16.
Should this cure which our Lord performed on the Sabbath induce us to send for physicians on that day, in preference to other days?
The time of physicians should be considered sacred, and their obligations to worship God as great as other men. They should not be called upon except in extreme cases.
What work did the Lord complete in six days?
The work of creation.
What did he on the Sabbath?
He rested the seventh day and hallowed it.
What is meant by "hallowed"?
Set apart for holy use.
What blessings under the Old Dispensation were promised to those who honored the Sabbath?
See Isa. 58: 13, 14.
What was the punishment for the Jews' breaking this law?
See Exodus 31: 15.
Was this punishment ever inflicted?
See Numbers 15: 32—36.
What is said in Heb. 10: 28, 29, of the greater guilt and danger of those who sin wilfully under the gospel Dispensation?
He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace.

What punishments did God threaten to bring upon the Jewish nation for breaking the Sabbath? Lev. 26: 32—35.

And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemy's land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it.

Has God set aside his own day now, or is he still jealous of his honor, and careful that it should be kept?

God is unchangeable. The human heart is the same as it was when this law was given. The same reasons exist for the observance of the Sabbath, together with the motives which result from the resurrection of the Saviour? See reasons in Assembly's Catechism.

What motives of self interest make the Sabbath a burden to many?

Amos 8: 5. The same which induce them to hasten the time when they may sell their goods; which induce them to use scanty measures to increase their earthly goods.

Do men gain property by so doing?

No. They expose themselves to the curse of God on all their possessions.

Is this command binding on you?

Unquestionably. If *nations* received punishment for the breach of it, certainly *individuals* must expect punishment.

What evidence does unwillingness to keep the Sabbath give of the state of the affections toward God?

It shows alienation from him and enmity.

THE BLESSEDNESS OF THOSE WHO CONSIDER THE POOR.

PSALM 41: 1—5.

Was the care of the poor enjoined under the Old Testament dispensation?

Yes. Deut. 15: 7—11. If there be among you a poor man of one of thy brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou shall not harden thy heart nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him.

Did Job regard the poor?

Yes; 28: 12—16. 31: 16—20. If I have withheld the

poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel, myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering—then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

Among the maxims of Solomon, are there any incentives to the duty of caring for the poor?

Prov. 14: 21. 19: 17. He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again. Eccs. 11: 1, 2. Cast thy bread upon the waters, for thou shalt find it after many days.

Is this duty recommended by either of the prophets?

Yes. Isa. 58: 7—11, showing the nature of an acceptable fast, says, 'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?'

What does our blessed Saviour say on the subject of caring for the poor?

Luke 14: 13, 14. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

What does St. Paul say on the subject?

In writing to the Corinthians, to stir them up to a liberal contribution for the poor saints at Jerusalem, 9: 8—14, God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound unto every good work.

What argument does he use with them?

That their compliance in this duty would not only supply the want of the saints, but occasion many *thanksgivings to God.*

Do any other apostles discover an interest in this cause?

Yes. Paul, in writing to the Galatians, tells them that James, Cephas and John, had given to him and Barnabas the right hand of fellowship, and wished them to remember the poor. The same which (says Paul) I was forward to do. Gal. 2: 10.

Does our Saviour, in description of the last judgment, intimate that those who have attended to this duty will be particularly regarded?

He does. Matt. 25: 34—39. Acts, 20: 35. Paul, in taking leave of the elders at Miletus, and committing the flock unto them, says, I have showed you all things, how that so laboring ye ought to support the weak, and to remember the

words of the Lord Jesus, how he said, 'It is more blessed to give than to receive. Dr. Scott says: "This *traditional* speech, so suited to the character of him who 'being rich for our sakes became poor, that we through his poverty might be rich,' would not have been preserved to us, if it had not thus been committed to writing."

What is the blessedness attached to this duty?

That God will 'deliver such in time of trouble,'—and reward those who consider the poor, and help them. Heb. 6: 10. Paul says, 'For God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints and do minister.'

Did our Saviour expressly promise to reward those who gave to poor saints?

Yes. A cup of water only, given in his name, will be remembered. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Is there any threatened judgment unto those who show no mercy?

Yes. James, 2: 13. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

How does the Lord preserve his people and keep them alive?

Ps. 33: 19. To deliver their sons from death and to keep them alive in famine. 91: 3—7. Surely he shall deliver thee from the snare of the fowler and the noisome pestilence.

Can you relate a case?

God preserved the lives of his children through seasons of long fasting, such as Moses at three different times; forty days before he received the first tables of the law; other forty for the sin of Israel making the golden calf; and forty when he received the last tables. Deut. 9: 9, 18, and 10: 10.—Exo. 34: 28. Elijah fasted forty days in the wilderness of Arabia. I. Kings, 19: 8. He was also sustained at the brook on the east or west bank of Jordan, and fed by ravens. The widow's scanty provisions were lengthened to sustain her about two years. Ninevites fasted three days. Esther, Mordecai, and other Jews, fasted three days.

'Strengthen him upon the bed of languishing'—how?

Ps. 68: 20. He that is our God is the God of salvation; and unto God the Lord belong the issues from death. Relate a case of one raised from languishing. Hezekiah, Peter's wife's mother, the father of Publius raised by Paul, &c.

See a contrast of one who sought life, or restoration, by a heathen god, 2 Kings, 1: 6—16.

Believers are not always restored from sickness. How are they strengthened on the bed of languishing otherwise?

2 Cor. 4: 15, 16. But though our outward man perish, yet the inward man is renewed day by day.

Who was restored from sickness nigh unto death, and raised up, from God's compassion to St. Paul?

Epaphroditus.

Fourth verse, David prays for healing mercies. Is it the duty of christians to pray for the sick?

James 5: 15, 16.

THE SIN OF NADAB AND ABIHU.

Lev. 10: 1—11.

Which of the sons of Aaron are mentioned in this chap.? Nadab and Abihu.

What were the names of Aaron's other sons?

Ex. 28: 1. Eleazer and Ithamar.

What was done by Nadab and Abihu?

They offered strange fire before the Lord.

What is meant by a censer?

A golden vessel, somewhat in the form of a cup, with a handle, wherewith the priests carried fire and incense, and put them on the altar.

What is meant by strange fire?

Not that which God had commanded: 16th chap. 12 verse, they are commanded to take the coals from off the altar. They took other fire, probably from under the peace offerings.

Wherein consisted the sin of Nadab and Abihu?

Their irreverence of God's commands. They were elated with their distinction. They should have waited for orders from Aaron. It was never practised for two priests to offer incense at once. This was not the time to offer it.

What is written concerning all the requirements of the law? Deut. 12: 32.

'What things soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.'

Of what should we here learn to be careful, in approaching God, or attempting to serve him?

We should learn to approach him with reverence, and in that way only which he has appointed,—through a mediator.

What judgment came upon Nadab and Abihu for neglecting God's commands, and following their own inventions?

There went out fire from the Lord, and devoured them, and they died.

What became of them?

They were carried without the camp and buried, probably in their priestly garments, which had been defiled by their disobedience, &c. Mishael and Elzaphan were Levites.

Was this a just punishment?

I should think it was. As every direction had been given so particularly for the worship of the tabernacle, they appear to have had no excuse for their presumptuous conduct.

What made their punishment necessary at that time?

This was the first forming of the Old Testament church, and their example would have been very pernicious to their successors.

Is there an example of God's justice in cutting off daring sinners, at the opening of the New Testament church?

The case of Annanias and Sapphira.

What was the particular aggravation of the sin of Nadab and Abihu?

They were supposed to have been intoxicated in part, as appears from the command, Lev. 10: 8, 9.

What words of the Lord did Moses then repeat to Aaron?

'I will be sanctified in them that come nigh me, and before all the people will I be glorified.'

What is meant here by coming nigh the Lord?

The priests were especially meant.

Had the priests been warned respecting their approaching to God in their official duties?

Yes. Chap. 8: 35.—21: 6.—22: 9.—Exodus 14: 4.—19: 32.

Is the same reverence and godly fear necessary in all who worship God?

Heb. 12: 28, 29. Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.

Had Nadab and Abihu thus sanctified and honored God?

They had not.

How did Aaron bear this visitation of divine justice?

He held his peace under this most afflictive stroke, from the consideration of the justice, wisdom and love of God, and his sovereign right to dispose of him and his as he saw good.

Was this right in Aaron?

Yes. It was true submission.

What is written in Psalms 39: 9?

'I was dumb, I opened not my mouth; because thou didst it.' David probably wrote this during Absalom's rebellion.

What were the words of Eli when he heard of the Lord's threatened judgments upon his family? I. Sam. 3: 18.

'It is the Lord; let him do what seemeth him good.'

What are we taught in this history respecting the character and requirements of God?

That he is a holy and a just God; that we must approach him with humble reverence, united with filial confidence; that our zeal in his worship should not be the vehemence of our own selfish passions, calling for fire on our opponents, but the fruit of the divine Spirit. When God is pleased to employ us in any useful service, we should be peculiarly watchful over ourselves, and earnest in prayer, to be kept humble. Distinctions and honors are dangerous to the christian.

Have you ever ran thoughtlessly and without reverence into his presence?

Doubtless we all have

How should the thought of this judgment influence our conduct in future?

I should seek earnestly for a sense of the pardoning love of God, through the atonement of Christ's blood; his gracious promises, and the consolations of the Holy Spirit, in order to worship and serve a holy God.

DUTIES OF WIVES AND HUSBANDS.

I. PET. 3: 1—7.

Why does the apostle give directions concerning the duty of wives and husbands?

Because it was a matter of great importance to the credit of the gospel.

Is it agreeable to the law of God that obedience should be shown to husbands?

It was one of the first laws after the first transgression of woman, that she should be in subjection to her husband. Gen. 3: 16. Eph. 5: 22—24. I. Cor. 7: 10—12.

Show an example of disobedience, and the effect.

Est. 1: 16—20.

Why should this great care be taken respecting the deportment of the wife?

In order to win over such husbands as did not obey the gospel.

Show some scriptures concerning the danger of those who do not obey the gospel.

II. Thes. 1: 7, 8. The Lord shall be revealed in flaming fire, taking vengeance on them who know not God, and that obey not the gospel of his son, Jesus Christ. Heb. 5: 9. Christ being made perfect became the author of salvation to all them that *obey him*. Abraham's faith was *obedience* to God's word. *Won*, gained, brought within the influence of

the gospel. St. Paul makes it a supposable case. I. Cor. 7: 16. Or how knowest thou, O wife, whether thou shalt save thy husband. Col. 4: 5. Walk in wisdom toward them that are without.

What is said of those who win souls?

Prov. 11: 30. He that winneth souls is wise.

Is this sometimes a very difficult work?

Prov. 18: 19. A brother offended is harder to be won than a strong city.

Does our Saviour give directions concerning christians endeavoring to gain those who are offended?

He does, Matt. 18: 15. Moreover if thy brother trespass against thee, &c. St. Paul also directs that great sacrifices must be made to bring others under the influence of the gospel. I. Cor. 9: 19—22. James 5: 19, 20.

2d verse. Chaste *conversation*?

Habitual deportment, such as the gospel requires. Phil. 1: 27. Only let your *conversation* be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel. I. Tim. 4: 12. Be thou an example of the believers, in word, in *conversation*, in charity, in spirit, in faith, in purity. II. Pet. 3: 11.

Coupled with fear?

Reverence—Eph. 5: 33—and the fear of God.

3d verse. Whose adorning?

It is noticeable that the two chief apostles treat on this subject as very important in the character of women. I.Tim. 2: 9, 10.

Where is there a character in scripture, the reverse of good, mentioned respecting ornaments. Prov. 7: 10. Isa. 3: 16. II. Kings, 9: 30. Jezebel painted her face, and tired her head, &c.

4th verse. Hidden man of the heart?

Inward adorning.

Psa. 45: 13. The king's daughter is all glorious *within*. Matt. 23: 26. Our Saviour denouncing woes against the Pharisees—cleanse first that which is within the cup and the platter, that the outside may be clean also. Luke 11: 40. Ye fools; did not he that made that which is without, make that which is *within* also? Rom. 2: 29. But he is a Jew who is one *inwardly*, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God. 7: 22. For I delight in the law of God after the *inward* man. II. Cor. 4: 16. For though our outward man perish, yet the *inward* man is renewed day by

day. 'Not corruptible, ornament of a meek,' &c. Psa. 25: 9. The meek will he guide in judgment; the meek will he teach his way.

Meekness?

Temper humble and submissive to the will of God. Isa. 14: 4. Matt. 5: 5. Blessed are the *meek;* for they shall inherit the earth. 11: 29. Take my yoke upon you, and learn of me; for I am *meek* and lowly in heart: and ye shall find rest unto your souls. Matt. 21: 5. Tell ye the daughters of Sion, behold, thy King cometh unto thee, *meek.*

II. Cor. 10: 1. Gal. 5: 23. Eph. 4: 2. Tit. 3: 2. James 1: 21. 3: 13, 17.

Quiet spirit?

Psa. 131: 2. Surely I behaved and *quieted* myself as a child that is weaned of his mother: my soul is even as a weaned child.

It being so frequently urged by the apostles. Paul to Thessalonians, I. 4: 11. And that ye study to be *quiet,* and to do your own business, and to work with your own hands, as we commanded you. II. 3: 12. In giving them further directions, he says, 'We command and exhort, by our Lord Jesus Christ, that with *quietness* they work and eat their own bread.' I. Tim. 2: 2, Paul exhorts that prayers, supplications and intercessions be made for kings, governors, &c.; that we may lead *quiet* and peaceable lives.

In the sight of God of great price?

For any qualification that is acceptable with God we must look within. I. Sam. 16: 7. Psa. 147: 10, 11. Luke 16: 15. 5th verse. Holy women?

Prov. 31: 10. A *virtuous* woman; for her price is far above rubies. 30. A *woman that feareth* the Lord, she shall be praised. Those who ministered unto him of their substance, he allowed to be with him. Luke 3: 2, 3. Acts 1: 14. Those who continue in prayer with the disciples. 9: 36. Dorcas full of alms-deeds and good works. I. Tim. 2: 9, 10. Those who adorn themselves in modest apparel, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. 5: 10. Well reported of for good works—brought up children—lodged strangers—washed the saints' feet—relieved the afflicted, if she have followed every good work. Tit. 2: 3, 4. The aged women, likewise, that they be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things: That they teach the young women to be sober, to love their husbands, to love their children. I. Sam. 2: 1. My heart rejoiceth, &c.

What encouragement have women to trust in the Lord?

Jer. 49: 11. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. A command and promise. Luke 7: 32. And behold a woman in the city which was a sinner, when she knew that Jesus was at meat in the house brought an alabaster box of ointment, &c. I. Tim. 2: 15. Notwithstanding she shall be saved in child bearing, if they continue in faith, and charity, and holiness, with sobriety. 5: 5. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in prayers night and day. Heb. 11: 11. Through faith also Sarah judged him faithful who had promised.

6th verse.

Gen. 18: 15. Sarah, though commended for her faith, was not commended when in the slavish fear which induced her to deny the truth. She is commended for reverence towards her husband. 12th verse.

Afraid with any amazement?

Isa. 57: 11. Dan. 3: 16—18. Matt. 26: 60—75. Acts 4: 9—13,19.

How may christian women expect to win unbelieving husbands to the faith of the gospel?

Not by *disputing* with them on religious subjects, but by constant, obliging, amiable behavior and conversation. By showing the effects of true religion in their own tempers, and a reverential regard to their husbands.

Are outward ornaments forbidden in scripture?

Not entirely. But the vanity which constitutes a love for ornamental dress—the waste of time and expense, to which this vanity leads—is entirely condemned.

What are the inward ornaments which the apostle represents?

Meekness, wisdom, obedience to husbands.

What is meant by the fear of amazement?

A fear of the anger of an husband that leads to sin against God

What is meant by dwelling with the wife according to knowledge?

To behave as those who have a knowledge of God and true religion, who understand the design of marriage.

Giving honor?

They ought to take satisfaction in their company, and honor them before servants and strangers.

Heirs together? Heirs of the promises of God—heirs of heaven, &c.

PRACTICAL.

The grace of God and his word will teach a person to perform the duties of every condition in life.

What constitutes the most attractive beauty?

A meek and quiet spirit.

Besides thus faithfully instructing her class, Mrs. McFarland sought opportunities to converse personally with those of them who were not pious. When her class consisted of young ladies, she would invite them, in the summer season, to meet at her house as often as once a week; there urge them, in a very affectionate manner, to give their hearts to the Saviour, and then would pray with them, adapting her petitions to the character and wants of each individual. She also observed a season of special prayer, at the beginning of each term—summer and winter—of the Sabbath school, that she might have grace to be faithful, and that God's blessing might rest on the school.

"She felt a great interest," say her daughters, "for the members of her class, thinking it a most favorable opportunity for keeping up a profitable acquaintance, both with young and old. On Sabbath evening she would observe, *that they sat together as in heavenly places* while they attended to the exercise. When her class

consisted of persons much advanced in life, she felt a peculiar tenderness and concern for them —thinking that they, as well as herself, were soon to know by experience the realities of eternal things."

God in his infinite mercy grant that all who enjoy the privilege and honor of teachers in the Sabbath school, may copy her example, and attain—as we doubt not she has—the reward of faithfulness in the divine kingdom.

AMEN.

CHAPTER X.

EXTRACTS FROM LETTERS WRITTEN DURING THE LAST SEVEN YEARS OF HER LIFE.

IT was evident to all who were intimately acquainted with Mrs. McFarland, that during the last few years of her life, *grace* in her was fast ripening for GLORY. She appeared habitually to live above the world, though conversant, as usual, with its cares and duties. She was

happy in her family,—happy in society; but *her affection was evidently set on things above, and not on things on the earth.* Her feeble state of health was a constant memento of her approach to the eternal world, and her motto seemed to be like that of the Saviour,—*I must work while it is day; the night cometh when no man can work.* The devout frame of her mind, and her intense desire to do good while she lived, will be happily illustrated by the following brief extracts from her letters:

TO MRS. E. M., BOSTON.

"CONCORD, Jan. 6, 1832.

"*My dear Mrs. M.:* Forty-six persons were received into our church on the last Sabbath, and I can inform you that S. is among the number. The sight was truly solemn and affecting. O may they be so kept by divine grace as not only to be received to the church militant, but to that triumphant, after this mortal life is over. May I so walk with and influence my own dear child, as that her course may be that of the just, which shines more and more unto the perfect day. May I keep in view that our accounts at the bar of the great Judge must be closely interwoven. O may we all be prepared to meet

that day in peace, through the merits of our divine Lord and Master, being clad in his righteousness, and not that of our own, in which we cannot wrap ourselves. May we make our lives from this a preparation day for that great event, that when he shall appear we may be like him, and see him as he is—lifting our heads with rejoicing that our redemption draws nigh. O! can we form even a faint idea of the everlasting confusion of one who shall be lost, with the gospel light and advantages which we possess? Dear friend, may this year, if we should be spared, be one more strongly marked with devotedness to our God and Saviour than any other. But ah! what are our wishes and resolutions of amendment? Do we not find that if they are not made with a sense of our entire weakness, and with trust alone in his strength and grace, they are transitory as a summer cloud? O for that aid which alone can enable us to live as professing christians ought to live in this age of the world; this day of gospel light and knowledge; this day of revivals of religion; when God is so manifestly using the influence of christian faithfulness as an important means in the conversion of sinners. O how ought we to live as that a holy example might follow continually

upon our exhortations to impenitent sinners!—How ought our hearts to sorrow for them, to yearn over them, and daily to gush out for them before the throne of grace. O may the Holy Spirit be breathed upon us, so that we may thus feel and do. If left of this influence we cannot feel, nor move Zionward. We shall necessarily become stumbling blocks to those who otherwise would be travellers thither.

"How does the past appear to you? In my own view I am constrained to cry out, 'O my leanness, my leanness;' 'God be merciful to me a sinner.' I am less than the least of all his mercies to me—unworthy of all. The chief of sinners! O, blessed be his name that he came, not to call the righteous, but to seek and save sinners. Here is all my hope.

'Here is firm footing; all is sea beside.'

"Yours, with much affection,

E. McFarland."

GRATITUDE TO THE REDEEMER—SCOTT'S REFERENCES.

TO MRS. S. H., OF EAST CAMBRIDGE.

"Concord, Jan. 20, 1834.

"*My dear Mrs. H.:* How ought our hearts to overflow with gratitude to that Redeemer who

has opened a way for such rebellious worms to inherit a state of immortal blessedness, instead of that duration of woe to which our sinfulness has exposed us. Can you not respond with me the sweet language and sentiment of the poet—

'E'er since by *faith* I saw the stream
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die.'

And O may our joyful tongues forever unite in nobler strains, where sin and doubt shall have no place. O let us improve these swiftly revolving years in the service of our heavenly Father, and a life of faith in the beloved Saviour, to evidence our preparation for that rest; which state will not only free us from sin, but make us like unto himself. As the Psalmist says: 'I shall be satisfied when I awake with thy likeness.'

'O glorious hour, O blest abode—
I shall be near and like my God;
And flesh and sense no more control
The sacred pleasures of my soul.'

"I wish very much to hear from you and other dear friends at East Cambridge. Do write, and tell me how you are in spiritual things; whether you enjoy communion with God in prayer, and whether you delight in his word.

"I have found a great treasure in Scott's *Reference Bible*. O how delightful it is to trace out the connection of promises and precepts,—one

explaining another; apostles, prophets, kings and priests all expressing the same sentiment; bringing their glory and honor to advance the cause of Christ. And to see, in reading the 25th of Matthew, in what way Christ has prepared the kingdom for his people from the foundation of the world: By his atonement—by the purpose of God—and by bringing the believer to bear, by divine aid, those evidences of grace which will prepare the soul for this blessedness.

"I think that we may read the bible many years, and enjoy it but little, unless we *study* it with references and in connection with others. Aunt Simpkins said truly: 'It is a mine of gold; the more we dig the more treasure we find.'

"Yours with much affection,

ELIZABETH MCFARLAND."

HER SON W—. SAILORS.

TO MRS. E. M., OF BOSTON.

"CONCORD, Aug. 22, 1834.

"*Dear Mrs. M.:* The time has arrived when must part from my son, to go again on the ighty ocean; but as Mrs. Graham says, 'God's ean.' And as our prayers were answered in his safe return before, I trust the winds and waves will again have charge concerning him,

to carry him safely to the destined port, and return him to his native shores. I think I can commit him to our heavenly Father, to whom he was early consecrated, and whose sustaining hand has hitherto preserved him. O do let us remember *all the sailors*, that they may praise the Lord for his wonderful works to the children of men. O may the Lord Jesus be the captain and pilot of every vessel and immortal soul; safely conducting them to their destined ports, and into the haven of immortal life and blessedness.

"Do help me to bear all the sailors daily to a throne of grace—to an overflowing fountain—to an omnipresent God. May his Spirit be poured out upon the ocean. May there be a general turning unto the Lord of all this class of men.

"Have you the little book called *Daily Food for Christians?*—being a promise, and another portion of scripture, besides a verse of poetry for each day in the year. I felt sorrowful this morning, from the consideration that it was the last day W. would be with us. Taking it I found the passage for to-day thus: *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.* Psa. 50: 15.

'Dear refuge of my weary soul,
On thee, when sorrows rise;
On thee, when waves of trouble roll,
My fainting hope relies.'

"O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Jer. 10: 24.

"In this season of bodily indisposition and trial I sometimes cast a look upward and onward, to a state of rest and blessedness, with some hope of attaining it, through the merits of our divine Saviour, whose good pleasure it is to give that inheritance to his little flock.

"O my dear friend, have we the faith that constitutes that bond of union? If we have, it is the effect of infinite love; electing, sovereign love. O what a thought! what a theme for eternal praise! What a wonder that such a wretch should be chosen—what a wonder that a spark should be cherished in such a soul. Watts, in one of his lyric poems, speaking of redeeming love as the wonder of angels, says:

'The joyful angels clapp'd their wings,
And sounded *grace* through all their strings.'

Should not the redeemed race be more intent than angels to offer suitable homage? O let us begin the work of praise here. Mrs. Phillips used to say much on the subject of praising God. O, if 'every thing that hath breath would praise the Lord,' what a changed world would

this be! Well, let us rejoice that such a jubilee is promised and is hastening on.

'Come Lord, and, added to thy many crowns,
Receive this one, the crown of all the earth,
For thou alone art worthy.'

"A glance over a small part of our world at the present time seems appalling to these hopes; but he who sits at the helm is excellent in counsel and wonderful in working. The darkest season to the natural world is just before dawn.

"My love to the dear children.

E. McFARLAND."

ZEAL FOR THE SALVATION OF MEN.

TO THE SAME.

"CONCORD, July 4, 1834.

"*My very dear Mrs. M.:* Yesterday was our communion season. The weather in the morning was rather fair, although there was a prospect of showers; which seemed so distant that I thought I might go to meeting in the morning. However, I was caught, and returned more unwell. To-day I must be subject to a physician. My cough is constant, attended with extreme pain in the left side. We applied a blister last evening, which does well; I mean it is a blister, —but it does not relieve the pain. Well, thus much I think I can say, thro' divine grace. It is

'Sweet to lie passive in his hands,
And know no will but his.'

"When I think of the relation in which christians are standing to a guilty world—'the salt of the earth'—'the light of the world'—and reflect on our conformity to that wicked world in its spirit and customs, I seem to hear the voice of an avenger calling after us;—'Christian, where art thou? The voice of thy brother's soul crieth unto me from the ground!' O for a waking up among the churches! Sometimes I think—O that there were some Whitefield, to go the length and breadth of New-England, and do this mighty work! But we know that it is not by the might or power of man that this is to be done, 'but by my Spirit, saith the Lord.' O may this Spirit come quickly, and breathe into us a reviving influence! Did we know that any very important business devolved on us to be accomplished on the morrow, should we not feel grateful to a friend who might find us slumbering in the morning, to arouse us? Are not perishing immortals of sufficient value to engage every energy of our hearts; that we may, with importunate, wrestling prayer and exhortation, combined with a devoted example of walking with God, seek continually their salvation? And if we neglect this work, so obviously our duty, ought we not, on the first symptom of drowsi-

ness, to cry earnestly to that Power which alone can save us, lest stupor pervade every faculty, and we also sleep the sleep of death.

"Yours with much affection,

E. McFARLAND."

AFFECTIONATE CONCERN FOR PARTICULAR INDIVIDUALS.

TO THE SAME.

"CONCORD, Jan. 9, 1837.

"*My dear Mrs. M.:* Tell your dear grandchildren I feel a peculiar interest in their conversion; that they *renounce the world*, with all its vanities, and accept a Saviour as their whole portion; one who has all power in his hands, and who offers them infinite and eternal blessings. They shall, on accepting his proposals, become *joint heirs* with himself, entitled to all the honors and benefits of his kingdom. Whatever they resign for his sake that comes in competition with duty to him, he will restore them manifold more in this life, and in the life to come enduring substance, that will never fade away. Tell them, also, that this Saviour has a potent foe; ever seeking to prevent subjects from accepting God's terms, and by his delusions

thousands are ruined. Remind them that the comforts of this life are uncertain, and the time will come when they will afford no enjoyment; 'when the soul will be forced away to seek its last abode.' O my dear Rebecca; dear Joseph, obliging and amiable; and dear, pleasant Elizabeth,—if you have not given your hearts to Jesus Christ you must be among his enemies and rebels. Can you think of carrying weapons of rebellion against one who has suffered death, and shame, and agony beyond description, for you? He bore a cruel cross, that you might wear a crown. Though *rich*, he became *poor* for your sakes, that you through his poverty might be rich. You live in a situation of imminent hazard—a city full of attractions to the broad road; but, blessed be God, it has also peculiar privileges for the christian. May you flee for refuge to the hope set before you in the gospel.

"I wish to hear from the Old South church. You have a pastor. Is the church awake and engaged? Are christians faithful to the impenitent? O, my dear, how guilty we are of the blood of souls! How we leave all responsibilities on the pastor. O that every christian might this year come up to the help of the Lord against

the mighty; staying up the hands of the pastor. Females may do something of this, by faithful closet duties—fervent prayer for him, &c.

"My paper reminds me of a close.

"Yours, E. McFARLAND."

The following extracts of letters to her daughter S., who spent about a year as a teacher in Ohio, will illustrate the *maternal* affection and interest which Mrs. McFarland felt for her own family.

"CONCORD, July 10, 1837.

"*My dear S.:* We were made very happy this morning by the reception of your letter. O let us bless and praise the Lord for this instance of his great goodness toward us,—carrying you in safety through this long journey, and giving a kind reception among strangers. My heart went after you the day you left us, and followed in your path as closely as I could. The night on which I supposed you took the steamboat for New-York, I thought—O could this dear head, now reclining in a strange place, be watched as was Jacob's when going to Padanaram; could our God reveal himself to her as her covenant God, and she anew make an entire

dedication of herself to his service! And I hope you have been enabled so to do. The first paragraph of your letter leads me to hope this is the case. When I feel any anxiety about your usefulness I sometimes think—'Why could not I put a pen in our little E.'s* hand and make her write?' The Lord can use my beloved child to honor his cause and promote the Redeemer's kingdom, with infinitely more ease. O trust him, my dear, so to do. According to our confidence in him we receive mercies. Remember, the fountain is overflowing, 'ask what ye will.'

"O how happy you must have been, encircled with such friends, and passing through so much delightful scenery. We shall be all impatience for full descriptions of Wheeling, Putnam, Miss E., the superintendent of the Sabbath school, every name and face in your class, and particularly Putnam seminary, and as many of the pupils as possible.

"You usually chide me for neglecting to send the affairs of home, so I shall begin in season. Mrs. B. has a son, two weeks old, to be called Samuel Fletcher. The name had been promised, and I hope he will be as the child of promise—heir to the promises of God. We had a capital

* A grand-daughter, about two years old.

celebration of American independence, I assure you. Two companies, however: "The Young Men's Celebration," (thoroughly temperate) and the "Temperance Celebration." The first named had an oration from Mr. Perley, at the south meeting-house; excellent music and singing; some original pieces, and a collation in the grove near Mr. George Kent's. The other had an oration by Rev. Mr. Tenbroeck; history of the nation, with the oppressions leading to its emancipation from the British yoke; importance of religious character, temperance, &c. I ought to have observed that this exercise was preceded by prayer, singing, and reading the declaration of independence. Sabbath schools were present, and listened, with the rest of an attentive audience, to an address from our dear Mr. Stone, which was excellent. The Sabbath scholars had refreshments served them on the green near Esq. Kimball's. The rest of the audience repaired to the hall over the Upper Bank, where a collation was prepared in handsome style. Invitations came in abundance. We were separated by no parish or district lines. All went where they chose. Both committees seemed to claim a very large share of the company; and I think Concord has never seen a Fourth when there

was so much universal good feeling. Fire-works in the evening finished the day. Old grand-mother, you know, finds some sorrow in every thing. She regretted to have so much money *exploded* while the appeals of the American Board are so urgent.

'Your affectionate MOTHER."

TO THE SAME.

"CONCORD, August, 1837.

"I suppose my feelings are similar to those of other parents; not so anxious respecting the *treatment you receive*, as the manner in which a dear child *conducts* when far away: Whether she conducts towards others *suitably;* whether she is useful, and filling the situation assigned her by Providence. These are the questions of my heart; 'for these my prayers ascend.' I hope, my child, that you will do every thing in your power to merit the confidence of your associate teacher and that of the respectable circle into which you are admitted. 'May discretion lead you' and understanding keep you,' in every moment. Be guarded in what manner you even *speak* of your beloved native village. A few years since an interesting family came here from the banks of —— river. They were well receiv-

ed into the best society. One of the daughters, however, was so incessantly speaking of the place she had left, and making comparisons to the disadvantage of Concord, that it created general disgust; and the question, if not the wish, existed in our minds, Why she had not remained in a situation so much more congenial. 'A word to the wise.'

"Dear child, remember from whom all your blessings come, and that you are every moment dependent for their continuance.

"Your affectionate MOTHER."

TO THE SAME.

"CONCORD, Sept. 19, 1837.

"*My dear S.:* My life of late has been quite monotonous: not health sufficient to seek after variety; rather standing on the *defensive*, to meet unavoidable incidents, and decently discharge obligations to those members of society whom Providence may bring in contact with me, than that degree of health and flow of spirits which look forth to hail new scenes and faces, and find enjoyment in the sturdy business of a large family.

"I suppose the girls have told you of my ride to Claremont, to attend the meetings of the Gen-

eral Association. I passed a Sabbath at Newport. I think the older I grow the more highly I enjoy natural scenery. The western part of our state, you know, is very different from the east. It is highly picturesque. I was full of admiration and wonder whenever I turned my eyes abroad. I think painters must abound among those beautiful slopes of land, in high cultivation, and mountains, rivers, &c. that show so strikingly the divine hand that has spread them out. The elegance of scenery seems, also, to be be stamped on the minds of the inhabitants. Claremont is a most beautiful village, and in whose delightful family do you think I was cast? Why, no other than Mr. D—n's. They removed from Keene to Claremont three years since. I am astonished at the goodness of God to me. When I go out I feel unworthy of the crumbs that fall from the tables of his children, but he gives me the choicest blessings.

"The meeting was of an unusually solemn character. There were twelve deaths reported among the ministers, and a death occurred there at the time which seemed to draw the pall of death closely around us. Mrs. Howe, wife of the Episcopal minister, was upset in a carriage at Westmoreland, on her return home, and killed.

She was buried on Thursday, at 10 o'clock, while the Missionary Society was in meeting. The appeals from agents, setting before us the pressing wants of the society, seemed to be strongly enforced by the solemn funeral knell. 'What thou doest must be done quickly.'

"I hope my dear S. feels her dependence for the continuance of those pleasant circumstances which now surround her. Can you in any way properly express the obligation I feel toward Mr. S—s and family for their kindness toward you?

"Dear S. I must close, commending you to God. O trust in the Father of the fatherless, of whose mercy we have received so much.

"Your affectionate MOTHER."

TO THE SAME.

"CONCORD, Nov. 1, 1837.

"*My dear S.:* The rolling seasons pass rapidly away. Summer has fled. The last autumnal month is ushered in. These revolutions, to one who has counted them for almost three-score years, are filled with important and solemnly interesting associations. Friends who were numbered with the dead long since, sometimes seem presented anew, and our influence with them, or neglected duties withheld, touch a cord which

vibrates mournfully and long. We then search for the testimonials of conscience on the passing data, and also find Tekel there enstamped; then with humility and gratitude we endeavor to lift a confidential glance toward that Friend whose blood cancels every stain, and the sweet theme of redeeming love takes the place of many painful recollections; and one, reflecting on the subject would say, Surely the coming season will be distinguished by a persevering application to the duties of every hour. But alas! alas! such is experience that I dare say only, 'Hold thou me up and I shall be safe;' 'Gird me and *lead* me whither I ought to go.'

"Your letter of the 20th came in five days. I know not how you do it, but your letter seems to tell admirably your thoughts and looks, and the looks of all around you, persons and places. My strongest feelings are gratitude to Mr. and Mrs. S., Miss E. and Mr. and Mrs. B. Let us remember that every fellow-creature is just that to us which God makes them, and feel our dependence on him for the continuance of any possessed blessing.

"O, my beloved S., are you forming the character that is the most useful, the most decidedly pious, self-denying and happy that can be on

earth. Only think in what a day of the church you live. The friends and enemies of the Redeemer will not long, I think, hold neutral ground. Are you prepared to maintain your profession, should bonds and imprisonment await you? O think, search and try yourself, and pray God to enable you to maintain your profession. If you are indeed a believer in Jesus Christ; if you have been truly united to him by faith, 'life nor death, angels nor principalities,' shall ever sever the blessed union. O how will that 'weight of glory' which is to be the portion of the christian compare with all the honors of this life. Let us rouse up every energy, to secure such a prize. May the Father of the fatherless sustain and guide you through this mortal pilgrimage; and, through the riches of boundless grace, bring you safe to that Canaan 'where no roses grow on thorns, nor honey wears a sting.' But do not think that I am not hoping to see you again below. O yes; when the year has passed away, filled with duty and usefulness, I fondly anticipate your return.

"Your affectionate MOTHER."

During the winter of 1837–8 Mrs. McFarland's health was very feeble. In the spring she was

so far restored as to be able to visit her dear native city, and also Conway, in New-Hampshire, the residence of her son-in-law, Mr. McM. From the latter place she wrote to her friend, Mrs. E. M., of Boston, under date of

"AUGUST 1, 1838.

"*My dear Mrs. M.:* Here I have been almost five weeks. My health is much improved by the mountain air of this place, and the kindness of the people.

"Conway is on the great road from the eastern country to the White Mountains. We are twenty-five miles from the Notch. Among the travellers I think of you and your family, and wish we could see you here. The scenery is delightful. Mountains beyond and above mountains on every side. The want of a good minister for the little congregational church is very great. There are some able persons, who have done much toward the support of one; but the hard times have at length induced a separation. We have meetings at the meeting-house on the Sabbath, good prayers by an excellent deacon, and the best of sermons well read. But O, a faithful minister! you know not how to appreciate their worth while you sit under their constant

services. I think if I had the coffer of some rich person, Conway should have a good minister, and a bell to call together the dear little united church and congregation.

"I think much of my late visit to you. I was really benefited as to health, although my journey there was so severe. I shall be unable to write a long letter. I add my great desire to hear from you, and assure you of the affectionate regard of your friend,

ELIZABETH McFARLAND."

The last letter which she wrote was to her son-in-law, Rev. Mr. Buxton, of Boscawen.

"CONCORD, Sept. 5, 1838.

"*Rev. and dear Sir:* Your favor, which I received at Conway, was truly acceptable, for which please to accept my sincere thanks. I regret my necessary absence when you preached at Concord. I think I have learned something more of the value of a gospel minister by my residence where there is none. We had good meetings on the Sabbath; prayer and conference meetings on other days; but the effect is far different from the labors of a living preacher. While there I thought I would endeavor to inter-

est all my christian friends to pray for Conway. The brethren and sisters appear well as to doctrine and engagedness, but they have great obstacles in the way of obtaining a pastor. I hope, dear sir, that you find pleasing encouragement in your labors. If you do not find immediate effects, your reward is sure from the great Head of the church. I hope you will be careful of health, and use the best means for its entire restoration. My own health is feeble yet,—hardly as good as when at Conway. The air here has more humidity; but my mercies (or rather the Lord's toward me) are new every morning and fresh every moment. I think I have been criminally backward to look at the *goodness* of God. Last Sabbath was the season for administering the ordinance of the Supper. I could say that it was good to be there. Sovereign grace and electing mercy was my theme of meditation. 'Lord, why was I made to hear thy voice?' The same love which spread the feast induces every believer to hear the voice and come.

"The household are in usual health. We long to see you here.

"With sentiments of affectionate esteem,

YOUR MOTHER."

CHAPTER XI.

INTERESTING PARTICULARS ILLUSTRATIVE OF HER RELIGIOUS CHARACTER.

Before introducing the reader to the scene of joy and triumph which it was the privilege of many to witness, in her last sickness and in prospect of death, I wish to present a few particulars in the life of Mrs. McFarland, that will add new lustre to the 'beauty of holiness' which was the brightest ornament of her character.

HER DIARY.

It has already been mentioned, that Mrs. McFarland continued to record the exercises of her mind, with a few occasional intervals, till about the year 1827. After that she wrote but little in her diary concerning herself; but usually recorded the texts and heads of sermons which she had heard on the Sabbath, and added such reflections as the subject treated of suggested to her. The question is asked, *Why she ceased to record the exercises of her mind?* The true

answer I suppose to be, that in consequence of some remarks which she had heard in opposition to the practice, she began to have conscientious scruples respecting it. Hence, not long after, she brought a question into the *Family Conference*, "Is it useful for christians to keep a journal of their religious experience?" The question was fully discussed, some giving their opinion in the affirmative, and some in the negative. It was not then known to the pastor that Mrs. McF. did keep a diary. In his remarks, he stated summarily the *advantages* which might be derived from the practice, and also the *disadvantages;* and concluded with the caution, to beware of spiritual pride and self-complacency—not to write any thing, with the *secret intention* of having it seen—to guard against the use of language that would naturally convey to the reader a better opinion of your religious state than your own convictions would warrant. In short,—He who keeps a record of his religious exercises must do it only for the benefit of his own soul—and not have an eye, at the same time, on the estimate which this record will lead others to form of him: If he does, there will be a strong tendency and temptation to conceal on the one hand, and exaggerate on the other.

On the conscientious mind of Mrs. McFarland these remarks had an unfavorable influence. Although her diary was commenced, and had, doubtless, been continued, simply with reference to her own benefit, yet the bare suspicion which she now felt that it might be seen, deterred her from making any farther record. Indeed, she seriously meditated the destruction of what she had written, and was dissuaded from it only by the entreaties of her daughters. They suggested that as *her mother's* diary had proved a great comfort and benefit to *her*, so her own might be to them. Though we applaud the motive which induced her to relinquish her diary, yet we cannot but regret our loss of the benefit of that *mature experience*, which, but for the circumstance above named, she would probably have recorded.

HER VIEWS OF A PARTICULAR PROVIDENCE.*

"She was once struck with a remark which she read from one of her 'old godly books,' as she called them,—'Always notice Providence, and you will never want a Providence to notice.'

* For most of what follows in this chapter, I am happy to repeat my acknowledgments to Mrs. McFarland's two eldest daughters.

This sentiment she said was exactly in accordance with her own experience.

"It was a precious thought to her, that 'not a sparrow falleth to the ground without your Father;'—and a practical belief of its truth tended to keep her mind in a peaceful, quiet state. It was her earnest desire that she might 'seek first the kingdom of God, and his righteousness,' and she believed that all things needful would then be added. If any circumstance took place calculated to trouble and embarrass her, she would calm her feelings by saying 'that a kind Providence would order all aright.' All the members of the family saw that this was a source of comfort to her, when anxious about any thing. At one time the interposition of Providence was so obvious as to attract the notice of an ignorant, yet kind-hearted domestic, who raised her hands, exclaiming, 'There, ma'am, I believe it *is* the best way always to trust in Providence; for whenever you say *you* are going to do so, every thing comes round exactly right!' Several times during her life she was led to adore that Providence which saved her children when in danger. Not that these interpositions were more remarkable than those which occur in the life of every person, but she was quick to notice

them. For instance: one of the children, while at play one day, fell into the fire. He was soon rescued, and without much injury; when it appeared that the little hand, which fell upon the hottest coals, was shielded by something that he was holding in it. This circumstance was not too trifling to excite her notice, and call forth her gratitude.

"She was once prevented, by unfavorable weather, from setting out as soon as she intended, on a visit to her friends. She seemed easy and satisfied about it, though it was no easy matter to pacify S., who was to accompany her, and who expressed much concern at being thus detained. When, however, they were permitted to go, they learned that one family which they depended on visiting, had been absent from home, and returned just in time to receive them.

"Her social enjoyments were heightened by the same consideration. It was this which gave such a sweetness to her manner, when receiving the visits of friends, and especially of ministers of the gospel, with which she was occasionally favored. They were sent by an overruling Providence, and the visit was designed that she might either do them good, or receive good from them.

"When she received any present from a friend, she looked upon it as coming from the divine hand that was always supplying her wants; and though she felt and expressed a suitable degree of thankfulness to the giver, she would say, with much simplicity, that 'that it was God who put it into the heart of her friend thus to remember her.' In this way she experienced much sweet, and I may say elevated enjoyment, during her season of sickness; often receiving some delicacy which was peculiarly grateful; sometimes from intimate friends, and sometimes from those with whom she had little or no acquaintance. And here I would say, that the friends who in her last illness were daily, and I might almost say, hourly, sending her fruits and other things calculated to refresh and strengthen her, seemed to all of us to be thus directed how to suit their gifts to the peculiar and varying wants of the dear invalid. She often said, when any such thing was presented, 'O! this is just what I have been wanting;' and would enjoy the mere sight of it, as coming from her heavenly Father. She derived spiritual enjoyment from such instances of his love, and renewed her foretaste of the happiness of heaven,—using the words of one of her favorite hymns,

'If such the sweetness,' &c.

And as she felt that in the exercise of her gratitude she must look beyond these earthly friends, so she regarded it as a precious privilege to ask *for them* the richest of blessings.

"But there was no Providence that delighted her more than to find that the instructions from the pulpit, on the Sabbath, were upon a subject to which she had directed her attention the week previous. When she spent more time than usual in the study of the bible, and in meditation and prayer, she often found this to be the case, and that such sermons came to her with peculiar force and interest—her mind and heart being in some measure prepared to receive them."

RELIGIOUS MEETINGS.

Mrs. McFarland's attendance upon religious meetings, during the week, deserves to be mentioned, as an example of christian consistency and perseverance. She acted on the principle, that every meeting for religious improvement, which was appointed by the pastor, or by the brethren of the church with his knowledge and approbation, ought to be attended. She made her arrangements for attending such meetings, as something that could not be neglected; and would lay out no more work for the day than

could be done consistently with a suitable attendance upon such a duty. If unexpected company or business was likely to hinder her from being in readiness, she would break away, as she said she *must*, and repair to the place of meeting. She said that she derived sufficient strength and comfort to make the additional labor easy. She would sometimes be amused to see one of the children or a young domestic performing her allotted work with great alacrity, in prospect of a visit or any particular indulgence; and would smilingly say, "I may learn a lesson from this little girl how to find time to attend a meeting."

Her efforts to attend the *female* meetings were more silently made; but in this she was very persevering. She said that such meetings were sustained by those who were constantly occupied with domestic cares; and she would not allow herself, except in extreme cases, to stay away on account of them; for if one might stay away, so might another, and the meeting could not be sustained. She once went to a friend, with whom she was intimately acquainted, and said to her, with tenderness, "I expected your attendance and assistance in this meeting: you told me that you approved of the object, and would attend; you do not come, and I think I have a right to

ask you, plainly, why you do not?" Yet she was ever ready to make allowance for such as manifested a desire to attend, but were prevented.

The meetings in which she felt a very lively interest, and which she always attended, if possible, were the monthly concert of prayer for the conversion of the world; a weekly prayer-meeting with five or six christian sisters in the neighborhood, for a blessing on themselves and their families; the Saturday evening prayer-meeting, and a weekly family conference, which for several years was held by the pastor, from house to house, agreeably to invitation. The object of this conference was to cultivate social christian intercourse; to learn one another's views of religious doctrines and duties; to solve questions of conscience, and converse on religious experience. Those who attended this meeting were requested to hand in written questions, for the subject of conversation; on which questions both the males and females present were desired by the pastor to express their opinion; after which he gave his own. Mrs. McFarland usually prepared for this conference; questions were often found on the table in her hand-writing; and her remarks were always listened to as judicious, sensible and scriptural.

Among many questions handed in by her, I select the following as specimens:

"How shall we know that we are seeking *first* the kingdom of God?"

"What kind of communications among christians are those which we may suppose are acceptable to God?" Malachi 3: 16, 17.

"How can christians, with all their imperfections, be compared to *jewels* in God's esteem?" Mal. 3: 17.

"When a christian backslides from God, does he return by his own power in repentance, or by the sovereign influence of the Holy Spirit?"

"How shall a professing christian obtain an habitual preparation for death?"

"Does the bible decide the question whether the sins of God's people will be published and made known to the assembled universe, at the day of judgment? or, do those passages in which they are represented as being 'blotted out,' 'remembered no more,' mean any more than that they will not be alleged against them to their condemnation?"

These questions show the current of her thoughts on religious subjects.

The "Family Conference" was the only meeting, composed of males and females, in which

Mrs. McFarland ever spoke, unless in answer to some inquiry:—with two exceptions.

The first was at the Saturday evening prayer-meeting, in the winter of 1831—2, during the great revival which followed the meeting of the General Association in Concord. The weather was so extremely cold that not more than eight or nine brethren of the church were present, and only two or three females, of which Mrs. McFarland was one. The brethren were discussing the question, "Whether it would be practicable to meet on the next Sabbath morning, in the same place, for prayer, as they had been accustomed to do, before sun-rise?" Most of them were of opinion that on account of the severity of the weather they could not meet. When they were about coming to that conclusion, Mrs. McFarland, sitting on the opposite side of the room, in a feeble voice said, "Brethren, we are not accustomed to be heard from this side of the house; and perhaps it would be more becoming in us to be silent on this occasion; but we should remember *that man's extremity may be God's opportunity.* If you will meet, I will come and build the fire!" The brethren were silent,—but every mind was decided. Not a man of them was absent from the Sabbath morning prayer-meeting!

The second time that she spoke was at a meeting held at the Baptist church in 1834, at which the duty of *making confession* was urged upon christians—both males and females. A considerable number had done it—some rising in their seats, and others going forward in the presence of the assembly, for the purpose. The scene was peculiarly solemn and affecting. Many were dissolved in tears. At length Mrs. McFarland arose and went forward, and made a most humble confession of her sins before God. She spoke of " her lukewarmness in his service—her ingratitude—her want of faith, love, and compassion for the souls of the unconverted, and her fear that she was a stumbling-block in the way of the salvation of others." Tears were mingled with her words; none doubted the sincerity with which she spoke,—though all who knew her thought she had the least reason of all to make such confessions. Whatever opinion may be formed of the propriety of such public confession, it ought to be understood that in this case, Mrs. McFarland did not suppose herself to be violating the apostolic injunction, *that women keep silence in the churches.* I. Cor. 14: 34; and she acted in accordance with what she believed to be the meaning of that scripture, *Confess your*

faults one to another, and pray one for another, that ye may be healed. James 5 : 16. She believed too, that if christians, on proper occasions, would make a penitent confession of their sins before the world, and return to God by sincere repentance, it would "prepare the way of the Lord," and their efforts for the conversion of others would be crowned with success.

FAMILY WORSHIP.

It was Mrs. McFarland's practice during the life of her husband, when he was absent from home, to call the family together, morning and evening, for worship. The scriptures having been read in the usual order, she would *read a prayer*, from some printed form. But after her husband's death she felt that as the head of her house the duty of maintaining family worship devolved on her; and accordingly she prayed morning and evening with her family, kneeling and offering her prayer out of the fulness of her heart. She continued to do this as long as her strength would enable her. When she was so weak as to be unable to kneel, she would sit up in her arm chair, and lift her feeble hands to God in supplication for her family. And when, at last, she was confined to her bed through

weakness, she would still call her household together, and ask God's blessing on them. During her last sickness, and within a few weeks of her death, she was advised to omit family prayers. She consented, but after one week she thought it her duty to resume the exercise; and so she continued it, morning and evening, till very near the close of life.

SEASONS OF SICKNESS BEFORE THE LAST.

From her diary and correspondence the reader is already apprized that Mrs. McFarland had several seasons of dangerous sickness, previous to the last. Her experience in these seasons was a contrast with that which closed her mortal existence. Though she was not wholly destitute of support and consolation, derived from the promises of the gospel, and was always resigned to the will of God, yet usually at these seasons she had such vivid apprehensions of God's holiness and justice; such painful convictions of sin and of her own unworthiness, that the 'fear of death' sometimes prevailed over her hopes of salvation, so as often 'to bring her into bondage.' But in regard to all her seasons of sickness it may truly be said, they were seasons of improvement, of prayer, and of self-

examination. When, through the mercy of God, her health was renewed, she retained a lively sense of the views she had had of God's purity and her own sinfulness, and of the infinite importance of eternal things.

In 1823 she experienced what she afterwards called her 'dreadful sickness.' It was a violent nervous affection and fever, which continued about two months, and during which time she was deprived of her reason. She thus speaks of it in her diary:

Jan. 29, 1824. "In the last year God has corrected me with repeated stripes. O, I pray that they may not be lost upon me. I pray that I may not be hardened by these reproofs, and ripened for destruction. In August and September I was visited with sickness, and the privation of *reason*. O, while I have the exercise of this faculty may I always have a disposition to praise God, and live to his glory, whatever may be my outward condition. When this is prostrated, how is every mercy turned to gall and wormwood!"

To record the particular expressions which fell from her lips during this distressing visitation, might gratify the curiosity of some, but could answer no useful purpose. Suffice it to say, that

amid many things that seemed foreign from her character, the main current of her thoughts and language flowed in the channel of religion. "She thought, sometimes, that she was herself on the verge of hell; that the dreadful sentence, 'depart,' had already sounded forth; and, as she expressed herself, that she must now 'go away from God, and Christ, and the happy angels.' Then, in a sudden transition of feeling, she would think that she was forgiven—the holy angels were wiping away her tears—and that her mother stood ready to welcome her to heaven!"

At one time during this 'dreadful sickness' she was thought to be dying. Her husband and children all stood by her bed-side, to witness the closing scene. "She then said very little, and that was in view of passing over Jordan; asking if the ark of the covenant was ready to carry her over?"

God was pleased, however, to spare her—and to add '*fifteen years*' of distinguished usefulness to her life! After her recovery, allusion was seldom made to this season of sickness, unless she made inquiries about it. With her bodily health her reason was perfectly restored, and so continued until she breathed her last.

In the winter of 1837–8, she was again brought

very low, and, as her friends feared, would not recover. She then appeared remarkably penitent, humble and submissive; but had a prevailing desire to live, in order, as she expressed it, 'to finish her work.' But the '*fatal consumption*,' which she had feared for so many years, seemed then to fasten itself upon her vitals more deeply than ever. This was apparent to herself as well as to her friends, and she commenced arranging her affairs with evident reference to her departure.

During that illness she often expressed a wish that she might be spared to see all her children again, who were then widely scattered. This was granted her;—and during the few months which remained in which she was 'to finish her work,' she saw some of the purposes of God towards her family unfolded. She witnessed the union of two of her daughters in marriage; was permitted to embrace all her children again, and to receive one of them as new-born into the kingdom of God. She gathered up her little remaining strength—visited Boston, her 'dear native place'—took a final leave of her friends there—and subsequently visited Conway: and wherever she went, and with whatever society she mingled, she left the impression that she was fast ripening for the exalted society of 'spirits made perfect in heaven.'

HER CLOSET—THE GARRET.

The reader will recollect that during her husband's life, the 'north chamber' was her favorite place of resort for private communion with God. But "when she came to occupy only half of the house this room was exchanged for the GARRET. This was an unfinished place, not having any thing to render it inviting to the eye of taste. It was, however, out of the way of noise, and favorable to meditation. This place she felt at liberty to furnish more to her own convenience than the chamber. The table which stood by the side of her chair was large enough to hold her reference Bible, such volumes of Scott as she might wish to refer to, Watts' Psalms and Hymns, Village Hymns, together with her singing book and conveniences for writing. At the left hand of her chair was the great beam which ran across the middle of the garret, against which hung several small port-folios. These contained the papers relating to the different societies in which she was engaged; and were labeled, 'Female Charitable Society,' 'Maternal Association,' &c. On this beam were arranged reports of different societies, tracts, printed sermons, &c., a dictionary, and a set of maps, to which she wished occasionally to refer. Some-

times when she was filling her stove, and preparing to go up, we would ask her if she could keep herself comfortable? 'Yes,' she would say; '*I am warm enough, and as happy as happy can be.*'"

In this 'upper room,' thus consecrated to God, she spent many precious hours during the last ten years of her life. Here, chiefly, she prepared her Sabbath school lessons, and performed the various duties of private devotion that 'made her face to shine' with the mild radiance of holiness. Here, alone, she sung God's praises; her feeble, but sweet voice, being often heard by her children below.

"In private prayer she generally spoke in an audible voice, thinking it the most favorable to devotional feeling. She generally made those acknowledgments of the majesty of Jehovah, of which we have the example in public prayer. She was very minute in confession of particular sins, in acknowledgment of mercies, and requests for blessings both spiritual and temporal—"in every thing, by prayer and supplication, with thanksgiving, making her requests to God." She every day prayed for her children, each one by name, with confession of their sinful nature, and the sins to which each one showed the strongest

propensity. She gave them up entirely to God's disposal, though she was earnest in asking for them the blessings of education, respectable and faithful friends, and such things as would promote their comfort and respectability.

At evening, she prayed for each individual with whom she had associated during the day; dwelling upon their character or circumstances, and breathing earnest desires for their salvation, or growth in holiness. She seemed to expect the same remembrance by her christian friends. Once there was a remark made about being interrupted by frequent calls. She said, 'You forget that those who call may go away and pray for us.'

"After her severe sickness in the winter of 1837—8 she did not spend much time in the garret. The next spring she remarked, 'When I go into the garret it is not as it used to be; for I am so tired and out of breath that I can do nothing. But my Father is so good to me, that he will hear me when I am reclining in my easy chair, or lying on the bed; and I find it just as good for me, though I used to think it so much better to go away alone.' "

CHAPTER XII.

"FULL ASSURANCE OF HOPE"—OR TRIUMPH IN PROSPECT OF DEATH.

In my visits to Mrs. McFarland after she was confined to her room, I found her in so peaceful and happy a frame of mind, and her conversation so instructive and heavenly, that I resolved to pen down the remarks which she made during our interviews, as the precious testimony of a dying saint to the value of the gospel. This I accordingly did, immediately after returning home. I have used her own words, as exactly as I could recollect them, and aimed to describe the closing scene of her life, just as it was. The daughters and one or two of her christian friends took notes of her remarks when I was not there; a portion of which will also be introduced into this chapter.

Sept. 24, 1838. The last time that Mrs. McFarland attended public worship was the sacramental season, the first Sabbath in September. She was then feeble, and attended only in the morning. The three succeeding Sabbaths she

had been confined at home. Visiting her early on Monday morning, the 24th, I asked, "How did you enjoy the Sabbath, deprived as you were of the privilege of public worship?" She replied, "Happy; my mind was calm, and resigned to the will of God. I felt an evidence of acceptance, through the merits of the Saviour." After a brief pause, she added: "The Sabbath is a precious day; it has usually been so to me. But I have found that my enjoyment has depended much on my preparation for its duties. My mother used to say, when I was a child, that we should rise earlier on the Sabbath than on other days, because its duties were more important. I have found the *morning* of the Sabbath exceedingly delightful. When I had a family of young children it required much resolution and effort to rise before the rest of the family, in order to be alone;—but still I did it, and I experienced the benefit of it during the day. I believe that if christians would *prepare* for the Sabbath, they would find it the *market-day*, the *feast of fat things* to their souls." I observed, We read that the Saviour often rose, 'while it was yet dark,' and a 'great while before day,' in order to be alone for prayer; and that the women who ministered to him were early at the sepulchre, on

the morning of the first day. This remark seemed to give a new direction to her thoughts: "Yes," she said, as the tears started from her eyes, "when I think how that Saviour was treated by those whom he came to save; how he was rejected and crucified,—I am astonished at his kindness and grace to us still. I wonder that he should ever manifest his presence to so unworthy a creature as I am. I have for many years been trying to serve him, and to be conformed to his image; but I come so far short in all things that I hardly dare think myself one of his disciples. But he is a precious, all-sufficient Saviour, and I rejoice in his all-perfect righteousness." "Yesterday," she continued, "Miss C. read to me several of the last chapters of John; and when she came to the Saviour's words, *Neither pray I for these alone, but for them also which shall believe on me through their word,* I thought that his intercession reached down even to me, and to all his disciples to the end of the world; and this seemed to give me a new view of his love!"

Sept. 26. On my visit to Mrs. McFarland this morning the conversation turned on the subject of christian perfection. The remark was made, That there was an *absolute* perfection

required, which true christians aimed at; a *relative* perfection, which they attained in this life,—and a *promised* perfection, which would be enjoyed forever by them in heaven: to which last remark she responded, in a weak voice, but animated look,

> "O glorious hour! O bless'd abode!
> I shall be near and like my God."

"How sweet Watts' hymns are! It seems as if I could not live without them." To a young friend she said, "Dear Mrs. M., do live near to the Saviour; follow the Lord fully, as did Caleb and Joshua. He will not accept a divided heart. The world must be given up. He must be all in all."

Thursday, Oct. 4. The day of the church fast. She even expressed a desire to observe it by abstaining from food, but was dissuaded from it by her friends. Mr. and Mrs. J. A——e, who were particular friends of the family, spent an hour or two with her in the afternoon. To Mrs. A——e she said: "I trust we have been helpers to each other in the christian course, and what a glorious meeting we shall have in heaven! Do be faithful while you live, and pray for me, that I may glorify God in death." She then thanked Mr. A——e for all his attentions to her departed husband, and to all the family; and

parted with them, saying, "You have been good friends to me ever since I came to Concord."

Oct. 6. She was made happy by the calls of friends from another state, who had long been dear to her. Upon asking Rev. Mr. W. to pray with her, she observed, that after every prayer made during this illness in her sick room she had evidently obtained renewed strength. To Mrs. F., who came in, she spoke of her anticipated happiness in heaven. "When," said she, "we enter a company of christians, there is something to mar our happiness. We do not know all, and we must part with them: but in heaven we shall know all, and there will be no separation of dear ones." To another friend who came in she spoke of the kindness of people to her. "It has not been with us as with the families of some deceased ministers: forgotten and desolate; but all have continued to be friends to us. When," said she, "Mr. McFarland was dismissed I could look around and feel that it was all right; and I loved every individual, and how has that love been returned!"

Oct. 8. The interview with Mrs. McFarland this day was peculiarly tender and affecting. Her daughter Sarah, and son William, who had been absent about a year, returned to see her.

The other children, too, had just made her a visit, as she and they believed for the last time. She spoke of the goodness of God to her children, in preserving their lives and in returning them all home once more; and then, to express her gratitude, she requested prayer to be offered and a particular hymn to be sung. The hymn was sung by her daughter S., in a favorite tune, and with thrilling effect:

"Awake, my soul, to joyful lays,
And sing the great Redeemer's praise;
He justly claims a song from me:
His loving-kindness, O how free!

He saw me ruined in the Fall,
Yet loved me, notwithstanding all;
He saved me from my lost estate:
His loving-kindness, O how great!

Though numerous hosts of mighty foes,
Though earth and hell my way oppose;
He safely leads my soul along:
His loving-kindness, O how strong!

When trouble, like a gloomy cloud,
Has gathered thick, and thundered loud,
He near my soul has always stood:
His loving-kindness, O how good.

Often I feel my sinful heart
Prone from my Jesus to depart;
But though I have him oft forgot,
His loving-kindness changes not.

Soon shall I pass the gloomy vale;
Soon all my mortal powers must fail
O may my last expiring breath
His loving-kindness sing in death."

Oct. 13. On my visit to Mrs. McFarland this afternoon I found her alone. Her daughters had left her for a few moments, and she immediately seized the opportunity to ask my opinion as to

her presenting a note in public, requesting prayers in her behalf. "I have hesitated," she said, "lest I should give needless alarm to my family; and as I have been brought very low before this time, and recovered, I did not know but it might appear like ostentation, or drawing too much attention to myself." I replied, that it was altogether suitable in her circumstances to present a note. It was a privilege to have the prayers of God's people in our behalf, in sickness and affliction. "I know it," she quickly replied, "and I wish for them." "But what, Mrs. McFarland, do you think of your own situation, and of your prospect of recovery?" "I was so much more comfortable a few days ago I did not know but I might gain strength again; but now I do not expect it. I may continue a few weeks; but I think this is my last sickness, and that my time is short." She soon added: "I feel willing to go. God has been, and is, so good to me, I wish to praise him; to praise him more and better than I ever have done! When I think of his glorious perfections, and particularly of his love in sending his Son to die for sinners, I wonder that every body does not love and praise him. In the night I lie awake and think of his goodness and grace to sinners; and then I seem to

see and feel his presence all around me. I do not mean that I have any thing like *visions*, but all is reality. God and the Saviour are with me, and I can seem to understand what heaven is, *Where there is no need of the sun, nor of the moon to shine in it; for the glory of God does lighten it, and the Lamb is the light thereof.*" All this, and more of the same import, was said in a tone of the deepest humility—tears all the while suffusing her eyes and gently stealing down her pale face. Verily, thought I, God is here! and this spot is truly

* * * "privileged;
Quite on the verge of heaven!"

Oct. 15. This afternoon she was very weak; had experienced several turns of faintness and difficulty of breathing; in reference to which she said, "My work, I suppose, is almost over; but why should I wish to live? I cannot *do* any thing for others; I cannot attend public worship: nor belong to the Sabbath school; nor join in social meetings; nor do any thing for my family: and as for me I trust it will be far better to depart and be with Christ! My children I can safely leave in God's hands." Then, dwelling on the thought of being with Christ, she said, "O, this infinite Saviour; I want the whole world to love him! He is worthy of all love and all praise!"

Allusion was made to the duty of christians to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ. I asked, what she could say of her own experience on that subject? She replied, "When I have been most *diligent* in the use of God's appointed means, I think I could perceive some progress in the divine life, though I feel that I have always come far short of what I should be. But secret prayer, reading of the scriptures, self-examination, days of fasting and prayer, public worship, and such means, bring the soul near to God and promote growth in grace." A portion of the 8th chapter of Romans, from the 24th verse to the close, was then read, when she said, "No, not even DEATH, with all its pains and appalling terrors, *shall be able to separate us from the love of God which is in Christ Jesus our Lord.*"

Oct. 18. This evening Mr. Buxton came, and spent the night. While conversing with him she seemed to be full of wonder and joy at the goodness of God. "O," said she, "what a privilege to live in any corner of this world, and even if destitute of every worldly comfort, to be under God's government. O, to think that the adorable Trinity should all be engaged to save my poor sinful soul; to follow me, as I can now

trace the operations of the Father, Son and Spirit, following me in all my wanderings,—it is overwhelming." Mr. B. said to her: "In view of all this goodness, how does the conduct of the impenitent seem to you?" She answered, with much tenderness, "O, I feel more pity for them, and yearning over them, than ever before. I used to view their conduct with more indignation than I feel now." He inquired of her, "In which of the doctrines of the gospel do you most delight?" "I think," said she, "I am more taken up with the character and works of Christ than any thing else; but every day some one of them engrosses my attention, and fills me with delight." One of her daughters said to her, "Mother, it is a new thing to see you enjoying so clear an evidence respecting yourself." She said, "My Father has removed my darkness, and given me a sweet hope for some time. I know I did walk in darkness for a long time, but now, though I see myself to be the chief of sinners, I can look back and realize that by the grace of God I have been seeking to serve him." It was said—"God is honored by the cheerful hope of the christian." She said: "I desire while I live to bear my testimony to his goodness.

Again: "I have felt much happiness of late

in thinking of the *government of God.* How safe we are under the government of such a wise, just and benevolent being. All is right and well, because God reigns."

Oct. 19. "I want to enjoin it upon you to expect great things of God, and to rejoice more in his goodness." It was her practice to have a season of prayer with the friends who watched with her. She would request the watcher to pray first; then she would raise herself, and sit erect in bed and offer a prayer. On Saturday night she prayed for ministers, particularly for those who were to preach on the coming day; and so fervently that her attendants feared she might exhaust herself.

Sabbath, Oct. 21. While some of the family were absent at church she prayed that the clergyman might have great assistance in prayer and preaching, and the Holy Spirit might accompany his instructions. Rev. Mr. Burnham, who this day preached in town, called in the evening. He spoke of their long continued acquaintance and friendship. She told him, in reply, she hoped she had found great benefit from his preaching; "for," said she, "your sermons led me to examine my hope anew; and I trust I always had it established on a better foundation than

before." During this night she requested to be raised and placed in a comfortable position. She then prayed with great earnestness, first for her own children, mentioning each one by name, with suitable allusions to their different circumstances. Her grand-children were likewise remembered. She appealed to her 'covenant keeping God,' with what seemed a holy boldness, and concluded these petitions by expressing a humble confidence, that all the children whom she was about to leave would join her in heaven. Then, after embracing in her prayer other objects and individuals, she prayed for herself. She expressed no doubt of her own acceptance at last, but when she came to speak of the 'dark valley' through which she was to pass, she asked, with many tears, that she might not then be left in darkness, but that she might see her Saviour's face all the way through. It was very affecting to see her thus, sitting with her emaciated hands folded, and the tears fast falling from her face, while she prayed for support in the hour of death. After she had closed and rested awhile from the fatigue, a daughter said, "Mother, I trust you have no sad feelings at the thought of dying." She said, with trembling voice, "I am a very great sinner, and it seems impossible that such

an one should be admitted to heaven;" but she added, in a cheerful tone, "I fully believe that God has pardoned my sins; and if he intends to receive me into the heavenly mansions, how can I fear that he will forsake me? I think I can trust him in the darkest hour." She then spoke of her friends, Mrs. Ripley, of Connecticut, and Mrs. Holmes, of Boston, to each of whom death seemed like falling asleep.

Oct. 22. To-day I was particularly struck with two traits of her character, which indeed were always visible, but which at this time appeared exceedingly lovely, viz.: her *charity*, and her *christian simplicity*. Having occasion to speak of one who neglected public worship, she said, "I have often thought there was a good disposition in him, which more attention and efforts of christian friends might bring out. We must go to such persons and draw them with kindness to the house of the Lord, as well as pray for them."

Having expressed a desire for prayer and singing, she was asked if she had a choice of a hymn. She said, "I should be pleased to hear the one entitled, '*Loving Kindness*;' which, it not being convenient to sing, she said—"Perhaps I ought not to say, *I should be pleased* to hear one, but

sing one to the praise of God. Singing is a part of God's worship. Then the beautiful hymn was sung:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins."

During the singing she appeared to be in the most devout frame; her eyes closed and head gently inclined upwards, as if breathing a prayer in accordance with the words of the hymn. We knew indeed it was a favorite hymn;—one which she had often selected for social meetings; and that the theme, the 'precious blood' of Christ, was that on which above all others she delighted to dwell. Her face even seemed to shine when the words were sung:

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

"Then in a nobler, sweeter song,
I'll sing thy power to save;
When this poor lisping, stammering tongue,
Lies silent in the grave."

"Beautiful hymn! sweet words;" she added, "*Precious blood*, has power to cleanse and pardon too!"

Oct. 23. She had felt much interest in two young gentlemen, who were to leave town this week, and commence a course of study at Andover. One of them called to take leave of her. She received him very affectionately, and in the

course of conversation remarked that she had seen a great difference in the young men who were preparing for the ministry. Some of them, she said, pursue their studies to the exclusion of efforts to promote the good of souls; as if their advancement in study was all that was required until they actually entered upon the work, while others engaged at once in every good object which called for labor which they could perform. She thought she could see a striking difference in the usefulness of the two classes, after they had entered the ministry. She represented to him the unspeakable importance of aiming at a high standard of personal holiness. In the course of the night a daughter said, "Mother, what a comfortable night you are enjoying." "O yes," said she, "so happy; and when I think of my Saviour, it seems as if I could not remain in the body, but must fly out and meet him."

Oct. 24. The progress of the disease which was gradually preying on her vitals was strikingly visible to-day, in her swelled feet and almost entire prostration of strength. She could not walk across the room without support. But *though the outward man perish, yet the inward man is renewed day by day.* So it was with Mrs. McFarland. There was not only a sweet serenity

of soul, but positive consolation and joy—the fruit of tried and mature piety. Alluding to former seasons of sickness, I said, "Your views and feelings are different from what they formerly were." "Yes," she replied. "In sicknesses before I have had the sins of half a century to wade through: *now*, my sins appear no less, but the Saviour appears with his righteousness, and the number of my sins only makes it appear more sweet to trust in him." I said, "As you anticipate your approaching change, are you free from anxiety and alarm?" "Yes: the Lord has sustained me thus far, and even beyond what I expected, and I think I can trust in him for *dying grace*. His promise is, 'I will never leave—never forsake thee.'"

"What conceptions do you form of heaven?" I asked her.

"I cannot say that my mind is fully settled as to what will be the *employments* of heaven; but I conceive of it chiefly as a state of holiness. No sin, no temptation, will be there. I think of it as a state of *confirmed grace;* where the saints will have no fear or apprehension of falling into sin, for God is their God forever! I think, too, one source of happiness will be, the communion and fellowship of all believers; for then they

will know one another perfectly. All the ignorance, jealousies and animosities which exist here will be done away. We shall know more of God; and it seems to me that his *sovereign grace* and *electing love* will be conspicuous to all the redeemed, and throughout eternity! There will be many wonders in heaven. Every saint there will be a wonder to himself. For when he thinks what he was by nature, and what grace has made him, he cannot but say—

'Lord, why was I made to hear thy voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come.'

Christ, too, will be seen all glorious in heaven, and redeeming love will be the theme of praise forever and ever!"

Oct. 26. Of her own accord she resumed the theme of our last conversation, viz. HEAVEN. She said, "The TRINITY in the Godhead appear to me all-glorious; and it may be a part of the celestial employment to contemplate that great mystery. God, the Father, planned the great scheme of redemption; Christ, the Son, died to made atonement, and the Holy Spirit renews and sanctifies the soul for heaven. What a wonder, that the three persons in the Godhead should all be engaged in securing the salvation of such poor sinful creatures as we are." Soon she added,

"All the glory must be given to God that any are saved. He first loved us. Yes, it is all electing love." She then requested to hear a portion of scripture, and the 23d Psalm was read.

"The Lord is my Shepherd;
I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters;
He restoreth my soul;
He leadeth me in the paths of righteousness, for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil,
For thou art with me; thy rod and thy staff, they comfort me."

"O yes," she added, "he *restoreth* the soul. How often, when distressed and disheartened, he *restoreth* comforts to it. When his children wander from the right way, then the good Shepherd restores and brings them back. Good is the Lord; 'surely goodness and mercy have followed me all the days of my life.'"

After prayer she desired a hymn to be sung. A daughter remarked, "We have sung once this morning, mother; will it not be too much for you?" "O no! singing is my cordial." She then named hymn 68, 2d book of Watts:

"Father, I long, I faint to see
The place of thine abode;
I'd leave the earthly courts, and flee
Up to thy seat, my God."

As this hymn was sung, while she lay pale, with her eyes closed, and head gently elevated in a devotional frame, the glory of God seemed to fill the room. Every word was full of

meaning in application to her. At the words,

"There all the heavenly hosts are seen;
In shining ranks they move—
And drink immortal vigor in,
With wonder and with love,"

heaven seemed to open on our view. But when the 5th and 6th stanzas were repeated, the words were so descriptive of her own feelings, that the voice of one of the singers was hushed by the power of emotion, and all in the room were dissolved in tears.

"Then at thy feet, with awful fear,
The adoring armies fall;
With joy they shrink to nothing there,
Before the eternal ALL.

"The more thy glories strike mine eyes,
The humbler I shall lie;
Thus, while I sink, my joys shall rise
Unmeasurably high."

"Yes," said she, "now and forever, the lower we *sink* in humility and self-abasement before God, the higher we shall rise in the enjoyment of him." Then, with much animation of voice, she added, "O my christian friends, praise him for his goodness! Be faithful! serve him. Dear pastor, never be discouraged; a crown awaits you!"

Oct. 30. Death appeared near; but O, how calm, how happy! how becoming every word, look, and motion. Several christian friends, besides her daughters, were present. As usual, she requested to hear a portion of scripture,

with prayer and singing. The scripture which was read was John 19: 13—30, on the crucifixion of our Saviour. She said, "I feel much obliged to you, Mr. B., for leading our minds to that subject. Lately I have thought much of the sufferings and death of Christ for us. The Lord hath laid on him the iniquities of us all. He was wounded for our transgressions: he was bruised for our iniquities. By his stripes we are healed."

"What hymn," she was asked, "would you prefer?" "O, select one, if you please, about Christ; any one that is about him will be good." The 103d select hymn was then read, and sung with delightful effect:

> "Awake! and sing the song
> Of Moses and the Lamb."

"Precious season, this," she said, "thus with christian friends to sing the Saviour's praises.

> 'My willing soul would stay
> In such a frame as this,
> And sit and sing herself away
> To everlasting bliss.'"

Nov. 1. This being the day of the preparatory lecture before communion, the conversation with Mrs. McFarland very naturally turned to that subject. She, however, introduced it by saying, "I have greatly desired to be *prepared* for the next communion Sabbath. Though I cannot expect to be present, yet I can commune with the

saints in my heart. It is now two months since I met with them at the communion table; and the first Sabbath of last month I was so weak that I could hardly enjoy any thing."

I replied, "Should the Lord spare you till next Sabbath, the sacrament may be administered to you *here;* it will be altogether proper, and in accordance with our custom."

Her eyes instantly filled with tears, and she said, "O that will be too great a privilege for me; but if I *could* once more, it would be my greatest happiness."

I asked, in what manner she had usually *prepared* for the Lord's supper?

"I used, in former years, to set apart a portion of Saturday afternoon for prayer and self-examination; and I thought it important to rise earlier than common on Sabbath morning; and when I have done so, I always found the sacrament a refreshing season. I have told my sisters of the church, that if the weather was cold we might take an old cloak, or blanket, and get away into some corner, and there pour out our hearts to God, and we should be amply paid by being warmed and enlivened at the communion table."

It seemed, at this moment, to occur to her

that her example in this respect might be mentioned to her commendation. She paused and said, "O, I would not have any thing said in my praise. I am such a poor, unworthy creature, that nothing can be said. Let the Saviour have all, all the praise and glory, forever! I am a wonder to myself. When I remember where I was born, and where I spent my childhood and youth, amid temptations and dangers, and think of the mercy of God in calling me to seek his favor, I cannot but admire his grace!"

Sabbath, November 4. The anticipated season of communion arrived. After the service at church, we repaired to the privileged dwelling of this beloved and venerated mother in Israel. The deacons of the church, her daughters, and three or four of the neighbors were present as communicants. We found her sitting up in an arm chair, dressed in a white garment, placid and happy. She took each of us by the hand with an expression of great pleasure. A stand stood in the middle of the room, covered with a white napkin, and every object around seemed exactly fitted to the sacred and solemn scene before us. As soon as the vessels containing the consecrated emblems of a Saviour's death were placed on the stand, her eyes

filled with tears, and she said, in a tone of most unaffected humility, "O, how could I be indulged with such a privilege; a creature not worthy to wipe the dust from the feet of my brethren. It is more than I had reason to expect. But so gracious is the Saviour, he spread his table with provisions for our refreshment, and bids us welcome to it. I feel an *assurance* of his love, though I have not yet those triumphing joys with which some are favored. I want to serve him better. I have sometimes felt a wish to return to earth, that I might live nearer and be more devoted to him."

The sacrament was administered to her. The scene was deeply tender and affecting. We knew it must be the last time to her; and we thought of the words of the Saviour, *I will not henceforth drink of the fruit of the vine, until I drink it new with you in my Father's kingdom.*

I asked her if she thought of any hymn she would like to have sung. "Yes, if you please, sing the 13th of the 3d book.

'How sweet and awful is the place,
With Christ within the doors—
While everlasting love displays
The choicest of her stores.'

We bid her farewell, knowing that the time of her departure was at hand.

Evening, 8 *o'clock.* Word was brought that

Mrs. McFarland had failed much during the afternoon. I visited her again. An evident change had come over her countenance. She had then been coughing incessantly for about four hours without raising any thing, and the signs of approaching dissolution were visible. But O, what a place, what a scene! The very room was the ante-chamber of heaven. Several beloved sisters of the church, who had often prayed with her, where there to witness her triumph. Her mind was calm, clear, overflowing with holy joy. She said, "By the blessing of the Saviour on the meeting at noon, I have been greatly strengthened and supported. I now feel all ready to depart! My work is done. Heretofore I occasionally felt some solicitude about the struggle with death. I thought I might be appalled; but my Saviour has appeared for me. He will go with me through the dark valley. I have no fears, no doubts, no darkness. I leave all with him—assured that his power will sustain me—and 'none shall be able to pluck me out of his hand.'"

As far as her strength and incessant coughing would allow, she added other remards, all expressive of her adoring views of Christ, and readiness to depart and be with him. "The

Saviour," she said, "is really always near to the christian, though he does not perceive him. Like Mary at the sepulchre, looking for Christ; she did not recognize him, though he was close by. But when he spoke, *Mary*, then she joyfully hailed him as her Master and Lord. It is our unbelief and sins that hide the Saviour from view—not that he withdraws from us. We must love him more, and be faithful to him, and then we shall never lose sight of him!"

In this delightful strain she conversed, while all the room sat in silence, listening and weeping. A few passages of scripture, such as the following, were then repeated: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me in that day." "Surely I come quickly. Amen. Even so, come Lord Jesus, come quickly." Prayer was offered, commending her spirit to her covenant God, the Father, Son and Holy Ghost. She then said, "Sarah, will you sing—'Sweet Glories'?

" Sweet glories rush upon my sight,
And charm my wond'ring eyes—
The regions of immortal light,
The beauties of the skies!

All hail! ye fair celestial shores,
Ye lands of endless day;
Swift on my view your prospect pours,
And drives my griefs away.

There's a delightful clearness now—
My clouds of doubt are gone;
Fled is my former darkness too—
My fears are all withdrawn.

Short is the passage—short the space
Between my home and me;
There! there, behold the radiant place,
How near the mansions be!

Immortal wonders! boundless things,
In those dear words appear;
Prepare me, Lord, to stretch my wings
And in those glories share!"

Every word of this hymn, as then sung, seemed full of meaning. All was reality. The 'glories' of the celestial city were in full view, and the intervening 'space' between her and her everlasting 'home' seemed to vanish away. "Yes," she said, "my 'griefs,' 'my clouds,' 'my fears,' are all gone.'

'Fled is my former darkness, too.'

O, how good, how gracious is my Saviour, in such an hour as this!"

I bade her farewell, with no expectation of meeting her again in this world. But the work of praise and triumph was not yet finished. The next morning, *Nov.* 5, she was living. Her cough had continued till about 12 o'clock, when it

ceased, and all attendant friends thought that death was at hand. She lay perfectly happy—waiting the moment of her discharge!

A christian sister who was present at this time, says, "By her request I engaged in prayer; but with such feelings as I never had before—such a sense of unworthiness to speak—it seemed as if heaven was brought down to earth. It appeared as if every breath were the last, and I was interrupted that I might see the last gasp. She observed the pause, and said, *Go on.* I did —but was again admonished, and as I stopped to gaze, she said, 'Can't you proceed? I will assist you; and in a low voice made one of the best prayers I think I ever heard; it seemed like one speaking from the eternal world. We then sung, and from that hour she revived so as to be quite bright."

On visiting her in the morning I learnt that the whole night had been spent in the same joyful state of mind as when I left her. I said, "I am happy to see you once more in the land of the living. How do you now feel?" 'Happy," she replied; "but I am still dependent on the means of grace. The prayers, conversation, reading and singing of my christian friends are a cordial to me. I do not want them to stop. They are my strength

in weakness; I have been greatly sustained during the night. The whole room, the very atmosphere, seemed full of the presence of Christ: but I shall not want these means of grace much longer.

'Father, I long, I faint to see
The place of thine abode.'"

During this interview, which was sweet and affecting beyond description, we read to her select portions of scripture. Rev. 7: 9—17. 21: 3, 4, 22—27: conversed on the views therein presented of the heavenly state: the union and communion of 'the saints of all ages,' and of every nation. She alluded repeatedly to the sweetness of the sacramental season, the preceding day, and anticipated the joy of uniting with all the ransomed of the Lord in the everlasting song, 'Worthy the Lamb!' She then requested the hymn to be sung:

"I would not live alway—I ask not to stay,
Where storm after storm rises dark o'er the way.
* * * * * *
Who, who would live alway, away from his God;
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns:

Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the joy of the soul."

At another time she desired to hear the 'Judgment Hymn' sung. On the words of which—

"Brothers and sisters will meet to part no more"—

she remarked, "Through the covenant mercy

and grace of God, I feel a great assurance that my dear children will not be 'parted;' but that they will be brought, in due time, into the Saviour's kingdom! I can trust them all in his hands."

A considerable number of christian friends called to see her once more, and to witness the dying triumph. For each one she had an affectionate word. She said, "Tell every member of the Church I loved them with my dying breath, and if they would praise God more for what he has done he will pour out his Spirit on them and give them a revival. The few he has brought in shows he is waiting for them to awake. If two or three are united, he will do it. He will not wait for a whole church to ask, but will bless for the sake of a few individuals." To a little girl, who was led up to the bed-side by her mother, she said: "My dear child, do you wish to come to the Saviour? He loves little children. Will you come to him, and let him take you up in his arms, as he did little children when he was on earth?"

In all that she said there was perfect calmness—no excitement—no extravagance of expression—nothing fanciful—but a calm, elevated, holy joy—giving to all who witnessed it a vivid conception of a serene and joyous heaven. The

hymns which were sung at her request seemed to be the commencement of the *everlasting song*.

As I stood by her, in the afternoon, when she was so feeble as hardly to be able to speak, she said: "Will you repeat a few passages of scripture to me?" I did, such as the following: "By the grace of God I am what I am." "By grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "O, yes, yes," she added, "it is all of grace. I am the poorest and most unworthy of all his children; less than the least of all saints; but he is pleased to bless and support; and to him be all the glory!"

Nov. 6. The symptoms of immediate dissolution, which were visible last evening, passed off during the night. She had comfortable rest, breathed and spoke more freely, and at an early hour this morning was rejoicing even more than usual in the presence and love of Christ. I visited her, by invitation, before sunrise. Her eyes beamed with hope and joy. Her eldest daughter had arrived the preceding evening, and her wel-

come presence, this morning, gave new and delightful interest to the closing scene. When she came into the room, her mother extended her feeble hand, kissed her daughter, and said—"Through the goodness of my Saviour I have had a happy night: the room has been full of his presence. In his presence is fullness of joy."

Select passages of scripture were repeated: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Let not your heart be troubled. In my Father's house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Also, John 17: 24.—II. Cor. 4: 17, 18. 5: 1—8. Phil. 1: 21—23. II. Tim. 1: 12, &c. Prayer was offered, and the hymn usually sung at the close of our communion service, with the doxology, was then sung:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
* * * * *
"When we asunder part
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.
* * * * * *

DOXOLOGY.

"Ye angels round the throne,

And saints that dwell below;
Worship the Father, love the Son,
And bless the Spirit too."

After the doxology she said, "All the Trinity; praise all the Trinity; all are engaged in the work of our redemption." Soon after she added: "I have so much of heaven, *here, all around me*, that I have not the least wish to depart one moment before it shall be the will of my heavenly Father to call me."

At another interview this day, I remarked: "Mrs. McFarland, during all your sickness I have never heard you say any thing of bodily pains. Have you been free from them?" She replied, "O, I have none to speak of. God has made all my bed in my sickness; he has dealt gently with me. Formerly I had many pains, in my side and shoulders; more, previous to this last confinement, than since. But last Friday morning, for about eight hours, my pains were severe. I thought I could not long bear them. I had just before been thinking that persons who died of my complaint were usually exercised with severe pains; and as I had been for the most part free from them, I was ready to ask—

'Shall I be carried to the skies
On flowery beds of ease,
While others *fought* to win the prize,
And sail'd through bloody seas?'

Very soon, however, the Lord taught me how dependent I am on him for bodily comfort."

At another time, casting her eyes around the room, and seeing several christian friends, she said—"When our beloved pastor and dear christian friends are together, can we not improve the time in prayer to God, that he would revive a work of grace in the hearts of his dear children; wake up all the beloved members of his church to new zeal, and bring many precious souls into his kingdom?"

During the day, *Nov.* 6, which it was supposed would be her last, a very considerable number of neighbors and christian friends called to see her. All esteemed it a precious privilege to see her face, to hear her voice, to take her dying hand, and especially to receive from her lips a farewell word. Some parents sent or led their children in, with the hope that a favorable impression might be made on their tender hearts. For all, of every class and age, she had an appropriate word. But O, the beautiful simplicity of her language and manner; nothing studied, nothing formal. Her expressions flowed spontaneously from a heart of guileless purity and love—as dictated by the circumstances of the occasion. What was striking to all, there was no repetition of favorite words or thoughts; every remark seemed new. Even the theme of

redeeming love—Christ and his presence—was dwelt on by her in language of such varied beauty and sweetness as to have new charms to the hearers! In the evening, Mrs. H. went in with others, but finding her very weak did not at first speak to her. As soon, however, as Mrs. McF. recognized her, she extended her hand, and they embraced each other, Mrs. H. weeping and saying, "*You first led me to the Saviour!*"

Nov. 7. Still triumphing through the grace which is in Christ Jesus! She slept comfortably during the night, and awoke still praising her God and Saviour. My first interview in the morning was exceedingly delightful, like those on preceding days. About noon she appeared much nearer her end. Her children and friends were gathered in weeping silence round her bed, awaiting the last struggle. Her eldest daughter supported her head upon a pillow. Prayer was offered, and a few passages of scripture repeated. "Peace I leave with you; my peace I give unto you. Let not your heart be troubled, neither let it be afraid." "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And they stoned Stephen, calling upon God, and saying—Lord Jesus, re-

ceive my spirit." "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

She said, "This brings heaven down to us." She then requested a beloved sister in the church, Mrs. A., to sing, in an ancient favorite tune—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Soon after, she said—"Will you now sing—

'The voice of free grace cries, Escape to the mountain,
For Adam's lost race Christ hath opened a fountain;
For sin and uncleanness, and every transgression,
His blood flows so freely in streams of salvation.'

CHORUS.

'Hallelujah to the Lamb, who has bought us a pardon—
We'll praise him again, when we pass over Jordan.'"

As these hymns were sung all in the room wept, while she lay calmly looking upward, as if breathing out her spirit into the hands of her Saviour!

Most of the afternoon she lay in an apparently dying state. Her mind was perfectly clear, al-

though she was unable to say much. Allusion being made to her weakness and dependence, she said—"An infinite Saviour! he must be *infinite*, or he could not take care of so many poor weak creatures!" Then she whispered—

"Sweet pleasures mingle with the pains."

Soon after, in a full, clear voice, she said—

"O for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak!"

Nov. 8. The testimony of this dear saint of God was not yet finished. On my visit to her in the afternoon, she said, "I have been wishing to see you. I have feared you would think too well of me, and I have wanted to tell you what a poor, sinful creature I am. The dreadful thought that I may deceive others into a good opinion of me, has been a burden on my mind! O! my heart is full of the seeds of sin. My ingratitude to God, after receiving so many mercies, makes me appear the chief of sinners to myself. When I hear of persons being sent to the state prison, I think they probably have not sinned against half as much light as I have; and if God were not long-suffering and of great mercy, I should perish forever! Christian friends should never speak of each other as eminent, but think of the restraining and preserving

grace of God. It is he that holds us up, or we should fall."

This was said in such a tone of humility and contrition as to bring tears into all our eyes. Then she added, to an aged sister of the church, with whom she had often conversed and prayed, "You have always been a *hopeful* christian—I have been a *fearful* one. Many a time, when I have felt mental distress on account of my state, I have been in to see you, and obtained some comfort. You know how I felt when I heard that my son W. was sick; and the hour you spent with me in prayer, in this room, gave me great peace all next day." Thus the beloved saint, at the threshhold of heaven, humbled herself, and exalted the riches of divine grace. As expressive of her views and feelings we read Eph. 2: 1—22, and sung—

"Grace! 'tis a charming sound;
Harmonious to the ear:
Heaven with the echo shall resound,
And all the earth shall hear!
* * * * * *
"Grace, all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

November 9. HER LAST DAY. She said to a young friend, "I feel as if I stood on the brink of Jordan." She recognized every one in the room, and frequently expressed her love by whis-

pering, "dear sons," "dear daughters," "dear christian friends, how sweet it is to look at you." One said, "You look as if almost gone." "Do I? Well, perhaps it is so." "You feel all ready to go, don't you?" "Yes, yes, I trust I do, all ready; and perhaps I shall have no more consciousness of death than I now have." "Possibly," it was observed, "you may live till Sabbath day, and you would love to begin an everlasting Sabbath then." She smiled, and said, "O yes, how sweet that would be! If this is death let me die, even if I am a long time about it. I am where I never was before." One remarked—"On the top of Pisgah." "O! that is it. I am glad to hear that." Again: "Happy, happy day! My dear Redeemer! his arms—his arms!" "Are under you?" "Yes, and around me."

I will record no more. Her reason continued till the last; and thus this dear saint sweetly fell asleep in the arms of her Redeemer. She breathed her last about 6 o'clock, on Friday evening, November 9, 1838, aged 58 years.

Her funeral services were attended on the following Monday by an unusually large concourse of people, many of whom were from neighboring towns. A discourse was preached by the pastor from the text, Heb. 6: 11, 12. And we desire that every one

OF YOU DO SHEW THE SAME DILIGENCE, TO THE FULL ASSURANCE OF HOPE UNTO THE END: THAT YE BE NOT SLOTHFUL; BUT FOLLOWERS OF THEM WHO THROUGH FAITH AND PATIENCE INHERIT THE PROMISES.

Her remains were interred in the village grave yard, by the side of her husband and her mother. A monument of beautiful white marble has been raised on the spot by her children, bearing the simple inscription:

IN MEMORY OF

MRS. ELIZABETH McFARLAND,

CONSORT OF

REV. ASA McFARLAND, D. D.

WHO DIED

NOVEMBER 9, 1838,

AGED FIFTY-EIGHT YEARS.

"*She hath done what she could.*"

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